

J T Buck Hist Lib

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, AUGUST 8, 1901.

VOL. III, NO. 39

THE BAPTIST is prepared to print associational letter blanks and also church letters of dismission. Give us your orders.

Bro. W. E. Rosmond and family, of Goodman, spent some time with the editor and family on their return from a two weeks visit to the Chataqua attractions at Gulfport.

Pastor C. C. Pugh, of the Calvary church, Vicksburg will spend his vacation in Alabama with friends and relatives. We hear nothing but good words from the pastorate of this noble-spirited man.

Bro. W. J. Derrick of Yazoo City gave us a pleasant hour last week. He hopes soon to be in the new church house. He is a good preacher and hard worker, and superadded to these two qualifications for ministerial success, he has a good amount of common sense.

We print in this issue time and place of associational meetings. We have taken great pains to have the list correct, but possibly, after all, there are some mistakes. Any person who discovers what he knows to be an error, will confer a favor by writing us of it, so correction can be made.

Dr. A. J. Fawcett on his way from Hazlehurst to his new field at Farmersville, Texas, paid us a much appreciated visit Monday. He made many friends in Mississippi who regret his leaving, but the best of friends must part. We trust that the lines shall fall to him in pleasant places, and that God will greatly honor his ministry in his new field. We are sure that his going will be a loss to Mississippi, but equally sure it will prove a blessing to Texas. His relation to THE BAPTIST as query editor was in the highest degree pleasant as satisfactory to the editor.

It is always of interest to our people to know that anything which aims to advance the welfare of our great State is moving on.

Having just visited our new State house in course of erection, we are glad to state to our many readers that work is progressing in a very satisfactory manner. The massive walls three feet thick, of stone on the outside and brick on the outside which rest upon a concrete foundation 17 feet wide are towering up. Each day marks perceptible growth. Mississippi will soon have a Statehouse of which the most fastidious will be justly proud. It will meet all demands for at least a hundred years to come.

We had a pleasant call last week from Rev. R. A. Cohron, of Cleveland, and Rev. E. D. Solomon and wife. Bro. Cohron was on his way to assist Bro. T. J. Miley in a meeting at Rock Bluff, and Bro. Solomon was on his way to Natchez, where he will supply Pastor Butler's pulpit during the month of August.

From the Chicago Chronicle of July 31, we learn that "The People's church of London, England, has selected Rev. John T. Christian, pastor of the La Salle Avenue Baptist church of Chicago, to preach to its members two months. The managers of that famous London institution have inaugurated as a permanent policy the custom of having noted ministers from foreign countries to preach to them for a few months each year. The date at which Dr. Christian will preach has not yet been fixed, but will probably be during the spring or summer of 1902."

A beautiful catalogue of Braxton Collegiate Institute has just reached our table. The covers are white and the pages have beautiful borders. In another column in this issue will be found an advertisement setting forth some of the many advantages which this school offers. Prof. McCollough, the principal, is spending the summer in the University of Virginia, receiving even better preparation for his great work at Braxton.

The editor preached last Lord's day to a large and attentive congregation in the Baptist church in Wesson. The house is very large and so with the membership. We noticed also that the Sunday-school, under the superintendence of Dr. E. A. Rowan, is flourishing. Pastor Lee has a large field and one full of promise to the hard working pastor.

We learn that Evangelist E. B. Miller is conducting a meeting with good prospects at Goodman this week, and that pastor Yarborough is in one at Central, near Pickens.

Four large distilleries of middle Tennessee and Southern Kentucky will close down their plants as a result of the short corn crop and consequent high price. It is a poor wind that blows nobody any good.

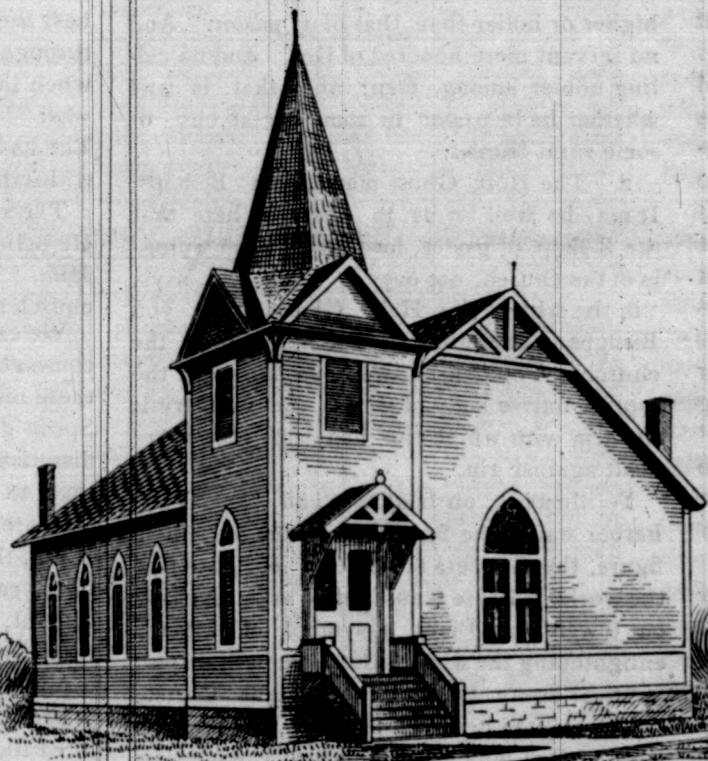
Up to date four persons have been mobbed in Carroll county, two men and two women, as a result of the Taliaferro murder. These four together with the two Taliaferros and the negro whom young Taliaferro killed make seven victims within a week in one county. This kind of conduct is demoniacal. Every person who engaged in this mob violence is a murderer in God's sight, and a menace to all law and order. The officers surely were not on duty.

Rev. E. S. P'Pool entered upon his work as pastor at Port Gibson last Lord's Day.

Resolution passed by the Louisiana Convention.

THE BAPTIST CAUSE IN NEW ORLEANS.

Having great confidence in the wisdom and sound management of the Home Board, we assure them that whenever, in their judgment, the time has come for a great forward movement in New Orleans, we would hail such a decision with great pleasure and gladly co-operate to the extent of our ability.



Hollandale New Baptist Church.

If there are churches which have not made an offering to State Missions, do so at once and remit to Dr. A. V. Rowe, Winona. The fact that all liabilities of the State Mission fund have been provided for to July 1st, 1901, furnishes no justification for ceasing efforts along this line. The work must go on. We are now due for the month of July. It is better for us to press our efforts and keep up with our obligations. Many churches and individuals giving even small sums will round up a considerable aggregate. The list will tell. Let none be too proud to cast into the treasury pennies, if there is no more.



## Convent on Sermon.

BY J. P. WILLIAMS.

Text: "Take heed therefore to yourselves and to the flock in the which the Holy Ghost hath made you bishops, to feed the church of God, which He hath purchased with his own blood." Acts 20:28.

The apostle had spent three years in Ephesus, laboring night and day with tears and prayers for the well-being of the saints and the salvation of sinners. Here he achieved some of his most signal victories. From this center the knowledge of Christ radiated through the surrounding country, like beams of light from the East. So mighty was the Gospel made effective with love that many believed, confessing their sins, and the list of disciples grew apace. The teachers of magical arts brought their arts containing magical signs, formulas, incantations, nostrums, etc., to the value of thousands of dollars and burned them. Here too He had sharp conflicts. Demetrius must guard his interests, however iniquitous. The thoughtless throng clamored for his cause under the vain fancy of personal rights. Paul withdraws but leaves his heart behind, though carrying many hearts with him. What tender farewells marked his departure; we can each one portray for himself.

How he loved them, and how he was beloved by them; may be inferred by an event that followed.

After passing through Macedonia and spending three months in Greece, he turns toward Jerusalem to attend the feast of Pentecost. His journey will bring him near to Ephesus. Will he stop to see the brethren? No, through his excess of love he will not risk himself with them, lest he be turned from his purpose. He passes on and touches at Miletus and from there sends for the elders that he may charge them to have a proper care for his beloved church of the living God, "the pillar and ground of the truth." The theme of his discourse was fidelity to the Ministerial Office. May we get some helpful thoughts therefrom, as presented in the text.

"Take heed therefore to yourselves and to the flock in the which the Holy Ghost hath made you bishops, to feed the church of God which He hath purchased with his own blood." Acts 20:28.

Keeping in mind that these words are divinely inspired, we see in them our Lord's love for this church. We may waive any question of the church universal here, for the discourse was of particular concrete bodies, in which these elders had been made pastors. As an institution, the church is a congregation of baptized believers covenanted together in the belief of what Christ has taught, and to do what he has commanded. Or to give a different statement, it is a body of regenerate persons, united according to Christ's laws for the purpose of securing the complete establishment of His kingdom in themselves and in the world. It is to such a body the Apostle spoke when he said, "ye are the body of Christ and members in particular," and also, "know ye not that ye are the tem-

ple of God and that the Spirit of God dwelleth in you." Every such body is the recipient of the Savior's loving regard. Each church may claim that tender relation with Christ, set forth in the 5th chapter of Ephesians; under the figure of man and wife. Hear it. "Husbands love your wives even as Christ also loved the church and gave himself for it. (25th.) He that loveth his wife, loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord did the church." (28, 29.) "For we are members of his body, of his flesh, of his bones."

He tells us it is a mystery but he speaks concerning Christ and the church.

If we have a just conception of the tender and holy relation of marriage, and surely this audience has, we may enter through this door into the heart of our Savior and understand somewhat how he loves the church which he has cleansed with his own blood. And if he so loves her, we may not disregard his commands and admonitions to feed the flock. No one dare come between him and his beloved. The convention, board of deacons, associations committees, or pastor are guilty of the gravest sin, if they do ought to hinder her from rendering perfect obedience to her Lord and Savior.

But a blessing on every man and effort to aid her in fulfilling her mission so Him. I want to say, no duty in life is higher or holier than that of a pastor. And no servant more honored of God, and no calling nobler among men; and that is true whether he be pastor in some great city or some rural hamlet.

2. The Holy Ghost made you Bishops. It may be well for us to observe here that the Bishop, or pastor, for that is the meaning, is of the church, not over it. The text says, "in the which" the Holy Ghost made you Bishops. The ministry is a function of the church. The church, we have seen, is the representative body of Christ, the ministry is the arm with which the heaviest blows are dealt against sin.

To illustrate, on Bedloe Island, New York harbor stands the Bartholdi statue, a female figure, the Goddess of Liberty enlightening the world. There is an uplifted arm, reaching out toward the Orient, a symbol of Liberty enlightening the world! But I see in that symmetrical figure, the church of Jesus Christ, in the uplifted arm, the ministry, holding the word of God which is the light of the gentiles and the glory of Israel; and this gives liberty indeed, for if the truth shall make you free, ye shall be free indeed. Such is the vital connection and unity of purpose between church and pastor, they mutually depend on each other, and help each other.

As a band of workers or an army of the Lord, the church has God appointed leaders.

The Lord, in his dealings with men makes much of leadership. This is evident from all his revealed works, from the appointment of Moses to the calling of Paul to bear his name before the gentiles. And since Christianity came, the Holy Ghost gives us elders, bishops or pastors, i. e. leaders in the churches. God does establish pastoral relations through the leadership of His Spirit; His word de-

clares it and that is the end of controversy.

But it does not follow that all pastoral relations are God-appointed. There may be a failure to follow the Spirit's guidance in the matter.

I do not refer to ministerial impostors, there are few of these, and I would not be understood as making a wanton attack on my brethren. The world will never know what it owes to the Christian ministry. It is made up of as noble minded, pure-hearted, benevolent, patriotic, public-spirited, manly set of men as ever graced the earth. Any reflection then cast on them, casts the greater reproach on him that makes it.

I speak of the possible failures of good men. It is not enough that we do well, we should aim to do the best possible for our Father's kingdom. We need nothing more I think, than an unflinching faith in the leadership of the Spirit in establishing pastorates. One of the wisest men in our State, having had occasion to travel over most of our territory, remarked that it was the rule that pastors were not satisfied with their churches, nor the churches with their pastors. Think of an army in which the soldiers are dissatisfied with their captains, and the captains have no confidence in their men. That army is whipped before it goes to battle.

When Jackson had made that illustrious flank movement at Chancellorsville and struck Hooker in the rear, and in the darkness been fatally wounded by his own men through mistake; on the following morning when the attack was made, the battle cry was: "Charge and remember Jackson." The historian says that no human force could withstand the charge.

The spirit of Jackson was in every man. He believed in his men and they believed in Him. That is the ideal relation between church and pastor.

We can hardly realize the weakness that comes to us through this spirit of unrest. Do these restless churches believe that the Holy Spirit gave them their pastors? Do these dissatisfied pastors believe that God appointed them to lead that particular flock? If so they are not submissive to Divine leadership. If not, they have ignored his leadership. In either case they need to heed the admonition of Paul, "grieve not, the Holy Spirit of God whereby ye are sealed unto the day of redemption."

Brethren we need a self-surrendered, spirit-filled life; willing to go where God would have us go, and do what he would have us do, and bear what he would have us bear. Churches generally think they can get any preacher they want, if they can out-bid his present field. They do not always fail. This ought not to be. Why did Yates leave a two thousand dollar offer in Ala., to go to Shanghai, a heathen city in China at a salary of seven-hundred dollars? Because he was under a mighty conviction that God was calling him away to China. Two men appeared before the Foreign Mission Board, asking for appointment to foreign fields. We are told in December 1900 Journal, and in answer to the question why they wanted to be Missionaries, answered in the same language though they were strangers, and of different

age and circumstances. "Because I believe that in the service of the Lord my life will count for most there." Does it take one sort of consecration to be a missionary and another to be a pastor at home? No man is honoring the Holy Spirit as he should who is not where he believes his life will count for most in the service of Christ.

I am glad that brother is not present who said to his neighbor pastor, why don't you get away from there and get you a comfortable pastorate? Think of it! Paul, why don't you stay away from Philippi where stripes and imprisonment await you? You can have a comfortable pastorate in Antioch, a protracted meeting all the year round. Judson, what makes you go to Burmah, to suffer the nameless horrors of prison life, shared with savage beasts and still more savage men? Take a comfortable pastorate in Boston, the hub of the nation's refinement and culture. Or, if it would be more congenial to your taste, a professorship in some distinguished University is at your service.

Our own beloved Graves, why do you linger in Canton where out-laws set a price upon your head? Why don't you hasten home and get a comfortable pastorate? We'll give you the best in our land.

Ah, my brethren, have these men a different sort of religion from ours, or does God require greater loyalty from them? Not so. They have simply presented their bodies a living sacrifice, wholly acceptable to God, which is their reasonable service.

He requires the same of us. Does he have it? If not wholly so. For there are hindrances. Desire for self-advancement, prominence of position may get in the way. A prominent church got without a pastor, a committee is appointed to advise the church as to what can be done, the same is made public. In less than a week forty letters are received from as many preachers, all saying they feel that the spirit directed them to write. At least thirty-nine are prompted by the wrong spirit, and the fortieth one is extremely doubtful. Surely it is right for a man to let it be known that he is ready for work, if the Lord should open a field, it is hardly necessary for him to offer to assist the Lord in the matter.

This disregard of the Spirit's leadership reaches the climax when a preacher goes out candidating for a church. I meet up with Brother Jones and say to him, "I hear that your church is divided over your pastor. The reply is, yes, there are two members that don't like him, they would not like anyone that did his duty.

Yes, Brother Jones, but if you had some wise man he might enlist these brethren. It is generally best to change when there is division over the pastor.

And now brother Jones, if you should make a change I would be glad to have you consider my claims.

Brethren, are we on a level with politician seeking a fat job? Going out to hunt a good pastorate. If all of us hunt good pastorates, who will make them good? We need a holy ambition to make good pastorates.

III. Having given ourselves up to the leadership of the spirit and accepting our pastor-

ates as being established of God, it then, becomes as to undertake the responsible task of leading our charge in the Lord's service.

He who would be content to entertain his people with eloquent discourses and receive their congratulations upon the performance disturbed only when he heard of the vacancy of some more prominent pastorate than his own, does not dislike Nehemiah to rebuild the broken walls of Jerusalem, feeling that he has a mission from God; that he must build a structure, a building unto God! I have in mind the pastor of a cultured church. He enters his study and takes a seat, then runs his eye over the long rows of books on his library shelves, and with evident pride, for there were works of science, literature, history sacred and profane, ancient and modern, books of theology and long lists of commentaries so mightily was he equipped.

He takes his Bible from the desk before him and opens it. His eye falls on this: (Gal 5:21), envyings, murders, drunkenness, revellings and such like; of the which I tell you before as I have also told you in past time, that they which do such things shall not inherit the kingdom of God. That brings before him the thought of his flock, he knows there are revellings among them; his young men by their dissipations, physical and mental are losing their moral grip, his young ladies by yielding themselves to the fascinations of superficial society are having their moral earnestness enervated; and older people, if they do not these things "consent unto them that do them." Shall he prepare his next sermon to warn his beloved against these evils? He is about to decide it so, when there rises before his mind's eye, a woman's face, it bears a quick, energetic, determinate expression. He recognizes the wife of deacon Brown.

Deacon Brown is the richest man and leading member of his church, whom he will, he sets up and whom he will he casts down, and he always wills to do the will of Mrs. B., and she does not believe in being too strict with the young people; in fact has euchre parties, "nice" waltzing, and light wines served in her own parlor sometimes and now to the man that dares to disturb her conscience!

This pastor knows that to do so will mark the beginning of the end of himself as pastor that church. He hesitates, then decides, it is no use, it would create a disturbance and do no good. So he turns from the first purpose and after some reflection decides to take the subject, American Christianity and the Philippines.

Then delves into his periodicals, books and his thoughts, and is soon lost to all around him, even the sins of his people. But that is only imagination. No man charged by the mighty God with a declaration of sin, death and deliverance through the blood of Christ, would trifle so with his holy commission.

We are to lead by teaching right actions to be done from right motives. And we are to be a standing example of the truths we teach. We are to set before our people right standards of moral character and how to maintain them. If Christianity does not give to the world the evidence producing good charac-

ter, the world will not respect it and should not.

This right moral sentiment can be preserved only through church discipline and that depends largely upon the pastor.

A few years ago, Dr. Geo. B. Hager preached a series of sermons on church discipline, which led to the exclusion of some prominent members of his church. It was so remarkable that the papers were writing about it all over the land.

Not many churches do their duty in this, and not many would fail to do it, if the pastors would lead.

Any pastor who is full of the missionary spirit will infuse the spirit of missions into his people, no church becomes a great missionary body without a missionary pastor to lead it.

The question of co-operation is a grave one, the vast forces of our people that stand idle are appalling. The effort now being made by S. B. C., is worthy in its aims. It will succeed if it is wise enough to devise a scheme to enlist the pastors, otherwise, failure is inevitable. Through the pastor is God's way of doing this work and it is the only way that it will ever be done. The work of our mission secretaries is ample proof of what I say. They make their appeals to and through the pastors.

Dr. A. J. Gordon proved my point by experience. He was pastor of a church that paid three thousand dollars to the choir and three hundred to missions. He became thoroughly enlisted in missions and his church did away with the paid choir and reared pews, and raised ten thousand dollars for missions in a single year.

Every pastor is a captain in the army of the Lord with God's assurance of success, if he leads bravely, according to instruction. Brother, is the reward worth the sacrifice it will cost? Let us think of what it cost our Savior to make this victory for us possible. See him in Gethsemane, see him scourged and delivered to Pilate. See him suffering on the cross, hear him cry unto the Father, see him die. Lay it on your heart as love's sacrifice. Then hear his voice in the charge, have a care etc. Go ye, etc. As we love him, let us be true to the trust he reposed in us. And it will be sweet to lay our burdens down at his pierced feet and say, I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

## Hattiesburg.

The pastor returned Friday from a vacation which he took through the kindness of the church. Very good services yesterday. At the eleven o'clock service Brother Clinton Polk, one of our most worthy young men, was licensed to preach the Gospel. He will enter Mississippi College this fall. He is the brother of Rev. J. B. Polk, whom many readers of THE BAPTIST know. May the Lord make him a useful minister of the Word.

J. N. McMILLIN.



## Parable of the Ten Virgins.

BY GEORGE WHITFIELD.

Matt. 25:1-13. Interpretation.

This parable may refer to the final coming of Christ. But to us and to all persons now living, it signifies the ending of our present lives. The coming of the bride-groom is to us the coming of death, and our call to the judgment. The ten virgins represent people not members of churches specially, or professors of religion, but simply people.

The wise virgins represent those persons who live in a state of constant readiness and preparation for death. The foolish virgins represent those persons who postpone preparation for death. Who expect to get ready for death when it comes or at some time in the future.

The main point of full teaching of the parable is found in verse 10. "And while they went to buy, the bride-groom came, and those who were ready went in with him to the wedding, and the door was shut." The meaning is, that those persons and those only, who live in a state of constant readiness and preparation for death, they and they alone will be ready for death when it comes. While those who expect to prepare for death when it comes, or at some time in the future, they will be taken in such a manner or at such a time, that it will be impossible for them to prepare. While they went to buy, the bride-groom came, and the door was shut. While they are vainly reaching out for help, vainly calling upon friends to help them or to pray for them; vainly calling to God for mercy, while they are striving for salvation, the door is shut, death comes, and they are hopelessly lost.

This parable sets forth the hopelessness of death-bed repentance. Few persons realize this. Most persons think it easy to obtain salvation on their death-bed. As a young man said to me, "If I only have time to say, 'God have mercy on my soul,' and say it in earnest, I am all safe." Such is not the teaching of Christ in this parable, and such is the record of facts.

Very many persons who being very ill were expecting to die, have yet recovered, getting well again. Many of these professed religion during their sickness, declaring their readiness for death and their belief that they would be saved, or what is called a death-bed repentance. Many such persons have regained their health, even contrary to their expectation, and gotten well. Now, what is the record of such? It is this, that of these, only two per cent, two out of every one hundred, proved themselves really converted, and the others, ninety-eight out of every one hundred, proved by their after lives, that they were utterly mistaken as to their conversion, and had they died would have been lost.

This is the teaching of Christ in this parable. It is a terrible truth. It should appeal to the hearts of all, and move us to prepare for death now while we have the chance.

## Notes from Our Foreign Board.

The first quarter of our Convention year has passed. The associations are beginning to meet in the various States. It will be well for our pastors and churches to take a look at our Foreign Mission work.

## NEW MISSIONARIES.

At the Convention in New Orleans it was decided to try and send out twenty-five new Missionaries this year. The Board has already appointed several, and appeal after appeal comes from the foreign fields for reinforcements; but two difficulties confront us—the receipts are falling behind, and there are very few preachers applying to be sent out. Under these circumstances, we should remember that at the Southern Baptist Convention we agreed to pray to God to send forth the laborers. Have we in faith looked to him as we should?

## WEEK OF PRAYER.

It has been thought well to appoint September 1st to 8th as a week of special prayer, asking God to move upon the hearts of many to go, and also of many who stay to help in this work.

We hope that, not only in the churches, but around the fireside and in private, earnest prayer will go up to God. It would be well for pastors to speak on the subject and urge the people to talk to God about His work, asking Him for guidance and blessing.

## INFORMATION.

There are many who wish information to prepare speeches or reports for the hundreds of associations soon to meet. We have on hand a large supply of tracts and reports of the Board, which anyone can procure free by simply dropping us a postal card.

## ITEMS OF INTEREST.

Good news comes from China. One Missionary, Rev. S. T. Williams, reports that he has recently made a long trip (over 600 miles) among the churches and baptized over seventy.

We are glad to say that none of our Missionaries were engaged in the lotting business during the recent troubles in China.

We ask our people not to overwork our returned Missionaries. They come home to rest and recuperate. Many go back, well-nigh broken down from overwork at home.

## RECEIPTS.

We give the receipts for the first quarter of last year and for the same time this year, May 1st to July 31st:

	1900.	1901.
Alabama.....	\$ 696 51	430 84
Arkansas.....	213 67	341 04
District Columbia.....	30 00	71 00
Florida.....	29 00	48 05
Georgia.....	2,358 87	749 66
Kentucky.....	1,245 25	941 76
Louisiana.....	120 62	215 23
Maryland.....	398 93	480 39
Mississippi.....	526 83	418 37
Missouri.....	901 57	716 20
North Carolina.....	233 17	1,025 45
South Carolina.....	1,826 21	2,143 63
Tennessee.....	543 96	753 83
Texas.....	1,631 40	4,617 85
Virginia.....	2,068 54	1,616 85
Indian Territory.....	11 55	10 20
Oklahoma.....	18 20	3 00
Pennsylvania.....	5 00	
Oregon.....	4 00	
Total.....	\$12,863 28	\$11,633 13

It will be seen from the above that we are somewhat behind. Remember, that it takes about \$11,000 to \$12,000 each month for our work.

Fraternally,

R. J. WILLINGHAM,  
Corresponding Secretary.  
Richmond, Va., August 1, 1901.

## Some Thoughtful Words.

I am still in the mission and colportage work in North Mississippi. One of my chief hindrances is want of communication. The brethren don't generally read THE BAPTIST. So many of our Baptists in this part of the State subscribe for papers outside of the State and neglect their own State paper. I had this difficulty years ago all along the line, when the Baptist-Record was the medium of communication. I am not able to appeal to brethren or report to them my work without writing to several different papers. Can anyone devise a plan or remedy for this trouble? If I should make an appeal for any of the objects that I am seeking to promote, I could not reach more than one-fourth of the Baptists on my field, unless, after sending to THE BAPTIST, I send the appeal to the Texas paper, or Western Recorder, Baptist and Reflector, The Argus, Baptist Flag, Arkansas Baptist, and in order to reach some others of our brethren, I would have to send to Battle Creek, Mich., or to the various hard-shell papers. I am not a tale-teller, and would not make these things public on the brethren, but for the hope that Bro. Stranburg, or some one else, can explain the way out of the troubles. Since Bro. S.'s answer to my question about old-fashioned exhorters, and clear-headed disciplinarians, I heard more warm exhortations from laymen, and more talk among the church members about bringing themselves under good healthy gospel discipline. We are having some fine meetings in these parts. I have spent a few days in several of these meetings, circulating literature.

Some two or three weeks ago, when the drouth was damaging crops in this section, Piney Grove church—the church that ordained me 42 years ago, met and continued in earnest prayer for rain till their prayers were answered with a good rain, said to be the best season in this section. They then went back to their church and spent some time in thanksgiving.

H. L. FINLEY.

## Hebron.

We began our meeting here Saturday before the fourth Sunday in July. Bro. T. C. Schilling was to have been here Sunday, but on account of the death of his sister he did not reach here until Monday evening, so did not preach for us until Tuesday. Pastor and people labored until that time and the Lord was with us. After Brother Schilling came he preached, the people came in great crowds and heard, and sang (led by Bro. E. M. Riley) and prayed, and the Lord heard and answered. Sixteen for baptism, nine of them at the last service. More than forty for prayer at the last service. Bro. Schilling did a great work under God. The meeting closed the 7th day. May the Lord bless his people.

R. DRUMMONDS.

1901

## Meeting of the Committee on Co-operation.

The Committee of five appointed at the last Southern Baptist Convention to report at the next session on Co-operation met at Nashville, Tenn., July 30th. Present: T. T. Eaton, Geo. Hillyer, A. J. Barton. Absent: J. B. Gambrell, W. E. Hatcher, Geo. Hillyer elected Chairman, A. J. Barton, Sec. After deliberation the following resolutions were adopted, which the secretary was instructed to communicate to the denominational press for the brethren.

1. That we request the three Boards of the Convention to put themselves at once into communication with the brethren who were elected by the district associations as messengers to represent the Associations in the Convention, with the view to urging the work of the Convention upon their respective associations and securing the co-operation of every church.

2. That we request the state Boards and Secretaries and the Vice-Presidents of the Convention Boards to press this work and co-operation by all means at their command, and with all possible vigor during the associational season.

3. That we earnestly request our denominational papers to open their columns to the discussion of the work of co-operation and that the editors are affectionately urged to press the matter of eliciting, combining, and directing the energies of the denomination for the promotion of all the interests of the convention.

4. That we cordially invite all our brethren in all parts of the South to write their views on the subject and send them to whichever member of the Committee they prefer, assuring them that all communications shall receive due consideration before the Committee takes final action in formulating its report for the Convention. It is, further, the desire of the Committee that such communications be sent in as soon as practicable.

It was the sense of the members present that the Committee would have at least two more sessions before the Convention. The next session will be held at the same time and place as the session of the Southern Baptist press Association. Let all the brethren who wish to present their views upon this interesting and important topic write to J. B. Gambrell, Dallas, Tex., T. T. Eaton, Louisville, Ky., W. E. Hatcher, Richmond, Va., Geo. Hillyer, Atlanta, Ga., or the undersigned.

A. J. BARTON.

Little Rock.

## Chapel Hill.

I was at Chapel Hill Church Sunday and Monday. Bro. C. L. Lewis preached a fine sermon Sunday morning to a large attentive audience, his wife being sick he returned home that evening. It was my happy privilege to preach for him that night. Bro. Low came Monday, preached two well received sermons. I think they will have a good meeting. Bro. Lewis has a warm place in the hearts of his people. I did not hear a single prayer offered that special mention not was made for the pastor and his wife. These are worthy people.

## THE BAPTIST.

## Orphanage Pledges.

Please permit a few words in reference to the pledges made at the Convention for our new Orphanage building. While these pledges are not due until Dec. 1st, and while every kind friend who promised help has a right to claim that time for payment, yet we earnestly request that all who can possibly do so redeem their pledges at once. Some who have promised to help are perhaps in a position to pay at once. In every case where this is possible, it will be an immense help to us for the money to be sent at once. But, understand, you have a perfect right to wait until Dec. 1st to pay. My reason for making this request is that the new building is rapidly nearing completion. The walls are up and the roof is being put on. The whole structure will be finished Sept. 15, and the contractor will want his money at once. So that quick help in this case is double help.

Whenever you are in Jackson, be sure and come out to the Orphanage, and see this new and beautiful building in which you have put some brick.

L. S. FOSTER.

## Oakley.

We have just closed a glorious meeting at this place. Bro. T. J. Barksdale, a student in Mississippi College, was with us. The Lord was with us and blessed us. Bro. W. J. Darrick preached the first sermon in the meeting. Then, he gave us some very valuable help.

Bro. Barksdale is a young man, but I never heard a clearer and more connected presentation of the gospel. His preaching was with power and in demonstration of the spirit. The people at Oakley praise God that he came to us. Seven were received by baptism and four by letter. There are others to come yet, and some still seeking the way of life.

This is a noble people. The church has more than doubled its membership in a little over a year. They are hungry for the gospel. It is a treat to see how eager and attentive they are to the gospel. Our place of worship here is no longer sufficient, and we are going to build a better one. Pray for us.

God bless THE BAPTIST.

W. S. ALLEN.

## Fairview.

We have just closed a most excellent meeting at Fairview, Sunflower county. This church had been without a pastor for two years, when, at the suggestion of the State Board, I took hold of the work this year. Since coming here the work has greatly revived and the membership almost doubled; a noble contribution has lately been made for State missions. Bro. E. D. Solomon has been with us for the last ten days, and through his earnest efforts the Lord added 22 to our membership, 15 by baptism. Bro. Solomon thoroughly entrenched himself in the hearts of the entire community for the blessing his presence brought with it. The writer feels a personal obligation to this dear brother for his hearty co-operation and personal sympathy in this field of labor.

Fraternally,

E. T. MOBERLY.

## Clinton Notes.

The President's home is nearly complete, and is a building that all friends of Mississippi College will be proud of—a thing of beauty.

A good many houses have been furnished up during the summer, and people are getting ready for a good opening of both schools in September. Homes are very much in demand, and more new houses may have to be built. More people have bought homes here in the last year than for many years previous.

Dr. Johnson has so renovated Hillman College that it looks like a new place. They are preparing for a good opening, and new names are continually coming in. The prospects were never so good for the best work of many years.

P. I. LIPSEY.

## That Daughter of Yours.

She has been everything to you, and has never cost you a single tear. What are you going to do for her? Surely, she deserves the best educational advantages you could possibly give her. Why should you send her to an inferior or ephemeral school? Is it wise to make experiments in a matter of such vital importance? Why not send her to a thoroughly established and well endowed college? Such an institution is SHORTER COLLEGE, at Rome, Ga. The climate is ideal, the students are from the best families of the South, the curriculum is scholarly and rational, the moral and social atmosphere is all that could possibly be desired. President Simmons is always glad to send announcements to those interested in college education.

## Sandersville.

I arrived here yesterday to begin a meeting with the saints at this place. Bro. Bowen is their pastor. I have been acting as a kind of pastor, pro tem, for the Hattiesburg saints during the last two months. I have not learned how Bro. McMillin enjoyed his vacation, but I know that I enjoyed a whole lot of good things at the hands of his flock while he was gone. May the Lord graciously bless both pastor and people.

W. K. RED.

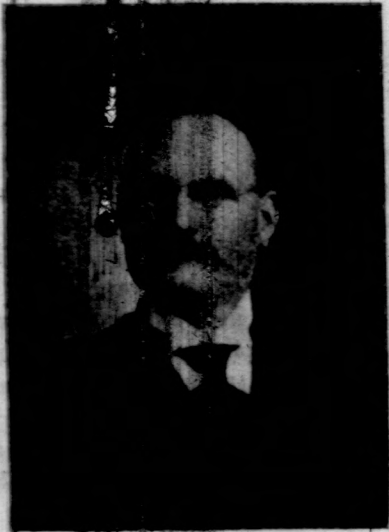
## Friendship.

We have just closed a good meeting at Friendship, Pike county, 3 miles east of McComb City. Bro. Anding of Summit did the preaching and did it well. The church was greatly revived, and I had the pleasure of baptizing four converts, happy young Christians who b' d fare to do a great work for God and His son Jesus. I am to begin a meeting with Bro. Tomlinson to-morrow, the 3d of August, at Lone Pine, Madison county. Pray for us up there, as we shall fight for God. Yours in the work.

J. B. QUINN.

We neglected to say that the excellent article on "Teaching the Sunday-school lesson" which appeared in our columns last week was written by Miss Mary Mayo, one of the most efficient teachers of the Columbus Sunday-school.





Rev. J. T. Graham.

The Rev. J. T. Graham, pastor of the Hollondale Baptist church, and also of the Baptist church at Arcola, on the line of the Yazoo & Mississippi Valley railway, in Washington county, is a typical Mississippian native and to the manner born, with all that it implies.

His earliest recollections of religious tendencies were dominated by Methodist influences; but in his early manhood he married Miss Alice Beaudry, of New Orleans, who had been nurtured from childhood under the influence of the Methodist Baptist church of that city. Soon after his marriage Mr. Graham united with the Baptist church and was ordained to the ministry of the gospel. He has served as pastor of important churches in Mississippi, Tennessee, Louisiana and Alabama, being now over forty years of age and having been in the ministry for the past twenty years, during which time he has baptized more than a thousand people, among whom are half a dozen ministers of the gospel who are now doing efficient work for the Master. He has also built some beautiful houses of worship, amongst them (since his advent in this county, October, 1900,) the beautiful Baptist church at Hollondale, which, with furniture, etc., is worth about four thousand dollars. Besides some costly improvements on the church at Arcola. The membership at Hollondale is steadily growing, while at Arcola it has nearly doubled. Missionary societies and Baptist Young People's union have been organized; Sunday schools and prayer meetings have had new life infused into them, and the entire work is progressing in a most enthusiastic and gratifying manner.

Mr. Graham is a studious, hard-working, consecrated pastor, with a commanding and pleasing appearance, which, with his marked individuality of character, together with great magnetic power, endears him to his friends and brethren, and exerts a benign, attractive influence upon all classes of people, and attracts new friends and admirers wherever he comes in contact with them.

Having left college before completing his education, yet by persistent, hard study and unremitting toil he has supplied any material lack of scholarship by his own exertions, and there are few better scholars in the ministry.

His sermons are studiously prepared, and the delivery plain, lucid and convincing. Logical and impressive, at times bristling

with flights of eloquence, together with perfect gestures, keeps his audience enchained with rapt attention. Verily there is a bright future yet in store for him when he reaches the full fruition of his genius, and, in wider fields of usefulness, has rounded out an earnest, devoted life work. It will then be seen by all men that he has placed the rubric ring, of the eternal gospel of truth, upon the finger of Time.

The new Baptist church at Hollondale, located on a corner lot of the most desirable street of the town, of most attractive appearance and convenient construction, with a membership in unison and devotedly attached to the pastor, is destined to have a far-reaching religious influence on this community. No pastor at this place has accomplished so much in years of ministration as Mr. Graham in the short time he has been here, and yet he takes no credit to himself, but simply lets his acts speak for him. When an attempted compliment is offered him, his reply is: "I am only building on the foundations laid by the sainted Lewis Ball and the learned Dr. Lewis."

Yea, verily, have their mantles descended upon him and worthily does he wear them, as well as the hard-won honors entwined with the more brilliant cluster acquired at the beginning of a new century. He is dead opposed to all growlers everywhere, and in sympathy with the organized work.

#### Conventional.

The Convention that was recently held at McComb was one of the best in our history.

Rev. E. L. Wesson read a paper before the Historical Society that was a masterful presentation of the history of Baptists. He claimed that since it is known when the Roman Catholics and all the Protestant sects originated, and no historian tells when the Baptists originated, and since it is a fact that Baptist churches were found in the sixteenth century—as they are to-day—founded on the apostolic model as given in the Scriptures, they must have existed in all the ages since the Apostles. The paper will be preserved in the archives of the society.

The action of the Convention on Sustentation gives room to believe that more churches will contribute to this fund, for the support of aged and indigent ministers and their wives, than has been the case heretofore. This is a move in the right direction.

The report of the Board of Trustees of Mississippi College showed that the enrollment of students had been much greater than any previous year in its history. That the income covered all its current expenses and left a balance of \$400 to pay on the \$600 which the college has been paying annually to ex-President Webb.

The report showed that Dr. Webb had been paid the \$600, but that the college had to borrow \$200 to meet this obligation, and that there were \$400 wanting to finish the President's home. This \$600 was promptly pledged.

The report of the Board of Ministerial Education showed that all liabilities had been met, and that they still had to their credit \$10.00.

The College Endowment was the center of interest in the Convention. Very few speeches were made, and none of them of special note. It was no time for speech-making, but of doing. A start of something like \$10,000 was made, and all seemed to feel that the movement must and will succeed.

Bro. A. E. Jennings, of Water Valley, was brim full and running over with enthusiasm for the Orphans' Home. He felt that \$5,000 must be provided to finish the elegant house, which is now completing its second story and will accommodate more than one hundred children. Bro. Jennings got his measure before the Convention, and raised over \$6,000—the easiest of any collection taken during the session.

Dr. Carver, of the Seminary, made a very happy and telling talk on the work of that institution and its wants. He asked for \$500, and it was promptly subscribed. He made a very fine impression on our people. He is one of our coming great men.

Dr. Bomar spoke for Foreign Missions. It was his first visit to our Convention. He will always be welcome with us.

Dr. Frost had contracted a severe cold and was quite hoarse, but he said a lot of good things for his board all the same. He has promised Bible Teachers a new quarterly that will be out in October or January next, at the farthest. We look for it with anxiety.

Dr. T. J. Waine of Texas, made the hearts of many of his old friends glad by his presence and talks. He is now representing the A. B. P. Society.

The Baptist Argus and the Baptist and Recorder were both editorially represented at the Convention. We are always glad to have our neighbors visit us.

After the other reports and interests had had the right of way and been so amply provided for, Dr. Rowe brought the work of State Missions directly to the consideration of the Convention. He showed that there had been an advance along all lines during the previous year—that more Missionaries had been employed than ever before, and that more money had been raised than was necessary to pay for their services. But that the money that otherwise would have gone to the support of the Missionaries was used in paying off the debt on the Jackson Church and that now there was a debt to the Missionaries of some \$670. The Missionaries had agreed among themselves that they would give \$100 of this amount to the Convention if they could pay the balance. Bro. Stacy Lord boldly took the position that the Convention could not receive the \$100 from the Missionaries and pledged \$50 of the amount. It was all soon provided for and the debt cancelled.

A strong report on Publications was adopted. The Baptist was highly commended and its more ample support urged. It was brought out on the floor of the Convention that the sweet harmony among our people and the great progress we are making is largely due to the paper. If this is so, and nobody questioned it, The Baptist deserves the best kind of support from our people.

The spirit of the Convention was delightful. Such a meeting will tell on our future.

J. B. SEARCY.

#### How to Elicit and Unite All of the Churches in Missions and Benevolent Work.

E. L. WESSON.

This is the problem now worrying the mission workers most. It is a published fact that not one-third of the missionary Baptist churches contribute to mission work. What is the matter and how can this evil be corrected?

In answer to the first question, I would say that one of the causes of the trouble lies in the fact that we have moved the basis of mission operations too far from the interior non-contributing churches. We have thousands of churches and hundreds of pastors who, not being able to attend the Conventions and get the inspiration of the larger plans of work, feel that they are not in the swing, and therefore have no sympathy with the work.

Another reason lies in the fact that in our State hundreds of the non-contributing churches are situated in the hill country, where but little of the mission money is now spent, and they feel slighted by the managers of mission funds. It is hard for the poor hill churches to see the Christianity in paying a pastor \$200 or \$250 for for one-fourth of his time in a destitute place in the Mississippi Delta, and only \$25 or \$50 for the same time in a destitute place in the hills.

Another cause of the trouble lies in the present management of the associational meetings. We have set times for Drs. A, B and C to speak, and they speak so long that there is not much time for the members of the Associations to speak, therefore the interior pastors seldom even get to be chairman of a committee, so as to have the floor.

Another cause of the trouble lies in the fact that we have taken the missionary colporteurs out of almost all of the hill country Associations, and the interior churches and pastors have no one to bring them information and keep them in touch with the mission work.

Another cause of the trouble lies in the fact that the Associations have no longer any voice in the direction of mission work and the management of the mission funds. All the funds for missions and education are sent direct to the Secretary of Missions, therefore the non-contributing churches never know how much the churches of the Association have contributed, or how many of them contributed at all; of course, the letters are read, but there is no inspiration in reading church letters.

These are facts which I know affect the non-contributing churches and the non-operating pastors. Now, how can these evils be corrected?

I. By restoring to the Associations the honor of managing some mission work, and let the churches all be made to realize that they have a part in the work.

II. By getting each Association to elect and support a strong missionary colporteur within its own bounds, who shall visit all of the non-contributing churches and non-operating pastors, and try to enlist them in the work, and let the missionary report in full his work at each fifth Sunday meeting and at the Association. Such a man and

such a work is needed all the time in every Association.

III. Let there be such co-operation between the State Board and the Associational Board as will give the churches some voice in the men they support. As it is, the missionaries do not report their work to the Associations, and therefore many of the churches know nothing whatever of them, and it is foolish to expect the churches to become interested in giving to a work of which they know so little.

The churches can be reached, but the present method of management will not reach them. We must let the churches see what is done, and have a voice in doing it, if we enlist them, and it is right that they be thus honored. Some one will say that we tried that plan once. Yes; but we have tried the present plan too, and the interior churches and pastors are losing interest in our work.

I make these suggestions because of what I know. We need to reach and elicit the two-thirds of the churches not now contributing to the work, and I believe that these suggestions, carried out, will help to reach them.

#### The Benefits of Great Riches.

Here in the United States, government derives its just powers from the consent of the governed. In no other country is there that freedom of speech which prevails here. It matters not how good we are some one is ready to impute selfishness as the motive of every philanthropic effort.

A president is not free from the scratching criticisms of men. The vulgar mind is not prepared to see that there are virtues in men that will be faithfully brought out by the impartial historian later in the day. Wealth should not be a factor in debasing the religious convictions, but on the other side it educates the mind to use great wealth for nobler purposes. The history of our colleges bears the stamp of nobleness of wealthy men. Our whole country with its railroads, telegraph lines and conveniences everywhere is the work of wealth and the faculty of mind is debased by reasoning that wealth is any factor in creating meanness. There traits of character are hereditary.

The philosophy of wealth is that there can be no covetousness when wealth is a burden to the owner, and he has nothing to covet, but has to distribute his wealth for some good purpose.

Carnegie now has many millions to give and is thinking how he is to do this for the most good.

Rich men are a blessing to our government, the consent of the governed. The one without wealth will never know the change of mind that takes place in great riches until he gets there and God in his dealings will tell him something like this: 'Tis easier for a camel to enter the eye of a needle than a rich man to enter the gates of heaven.

Peabody and Cooper were rich men, and philanthropists. Rockefeller with his millions has already done more good than an army of fault-finders. Somebody has to be rich, and under the benign influences of the consent of the governed, ones citizenship is broad-

ended, and men ought to be more tolerant than they are in regard to the wealth that has created one of the most influential nations in Christendom.

M. CHANCE.

#### 41st Ave. Church, Meridian.

A meeting of seven days held at the 41st Ave. Church by the pastor, has been attended with glorious results. Pastor Rosdell was unaided by ministerial help; preaching only at night. The Lord greatly blessed his labors; twenty-two candidates awaiting baptism, and others expected Sunday.

"The B. Y. P. U. is in a very flourishing condition with about sixty members. Officers just elected: Brother C. E. Roberts, president; Brother Arthur Chalk, vice president; Miss Zella Pinkston, secretary, and Miss Mattie Bruce, treasury. Meanwhile the Sunday-school is growing both in numbers and spiritual interests. Bro. E. D. Roberts in the active superintendent with the undersigned as honorary senior.

Though not strictly in order, a few words about Seventh Avenue church, may be interesting: Brother D. A. Covington has been holding a meeting there—just closed, with four accessions. The Sunday-school is over fifty strong and has a bright outlook.

L. A. DUNCAN.

#### Meetings.

Out in this section of our State this is our great protracted meeting season.

I began this year at Bethlehem Church, ten miles south of Lena, where T. G. Ward is bishop. We had an excellent meeting, with upwards of twenty accessions.

Returning from the Convention, I arrived at Harpersville on Sunday, in time for the 11 o'clock service. T. E. Morris, the preacher, physician and veteran of the cross, pastor of Good Hope, was there and did some of the sweetest and soundest preaching I ever heard. He has passed his seventieth milestone and, as he stands upon a long, upright and fruitful life, his words fall with great weight into the minds and hearts of his hearers. As an immediate result, I baptized four, and two were received by letter. It was also a great week for the development of the many young members of the Church.

"We have just closed at Walnut Grove a good meeting. E. S. P. Pool did the preaching there. He is the best grounded in the Bible doctrine, as a whole, of any man of his age I have ever been thrown in contact with. He is only about 26 years old, but he is a clear and forcible speaker, and his preaching will tell. Mississippi will be proud of him some day.

I am now off for Hopewell, in Scott county, to help Bro. Rooker of Silverena. From thence I will return home to old Friendship at Lena, where Bro. Yarbrough of your city, is to help me.

May God bless THE BAPTIST.

T. J. MOORE.

Lena, Miss., August 3d.

The Blue Mountain College Magazine for June is full of good things. The young ladies deserve great credit.



# THE BAPTIST.

\$2.00 Per Annum in Advance.

Published Every Thursday,

BY THE

Mississippi Baptist Publishing Co.

—AT—

JACKSON, MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

## Church Music and Doggerel.

Prof. Triggs, who is one of the teachers in English Literature in the University of Chicago, has recently given expression to some things in the privacy of the class room that is now being spoken from the house tops, much to the discomfort, and to the humiliation of the great institution with which he is connected as teacher.

According to Prof. Triggs all church hymns, with the lone exception of "Lead Kindly Light," are the merest doggerel; and as to Sunday School books, a dime novel is better any day, and every day, than they are.

Of course, the students, who are brought up on "How Firm a Foundation," "Jesus Lover of My Soul," "Amazing Grace," "Come Thou Fount," "What a Friend We Have in Jesus," and hundreds of other good church hymns, told it on the Professor, whereupon the papers got hold of it, with the result that the little fellow has been doing some heroic explaining, that does not explain, but only makes matters worse. His explanation is a master piece, and eminently worthy of a man who can trace his ancestry back to some chattering ape or chattering monkey. "He says: 'The public should understand that, a teacher in the privacy of his class-room may state a thing playfully, paradoxically, with that exaggeration that belongs to good pedagogy, and so leave the class to discriminate the true and the false.' 'Indeed! But 'good pedagogy' never permits a man to criticize a thing, dogmatically, that he has never seen; and which he admits that he has never seen,' being quite ignorant of these things never having had the opportunity in my life, at any college, to study anything but the literature of paganism in the classic fields, and the literature of liberalism in the English field. Man, did you never go to church? Didn't you have a mother? Did you never go to Sunday School? Where were you brought up, anyway?'

In passing, he is noticed that Prof. Triggs lays the axe mighty close to the root of some of our colleges when he says that he studied nothing in the literature of the classic fields but paganism; and in the literature of the English fields, nothing but liberalism. With all our schools, certainly there is still room to enlarge upon the scope of our teaching.

The *Standard* comments on the incident so cleverly that we give its words to our readers: "We may as well speak plainly on this matter. There appear to be a few men at the university—very few—who are so anxious to

## THE BAPTIST.

show their entire independence of orthodox, especially Baptists, influences that enter into the university's control and patronage that they throw out gratuitous and impertinent insinuations in their class-rooms, which they suppose to be smart, but which most of their students set down to pique or ignorance. Their assumption that literary merit and and evangelical theology or active Christianity are incompatible could easily be disproved were it worth while to do so. As to church hymns and doggerel, if the professor had known what he was talking about and had specified some of the popular and ephemeral "gospel hymns" which are not much better than doggerel, he would not have been so far wrong. But a man who confesses his ignorance of such sublime literature as the hymns of Bernard of Morlaix, of Luther, of the Wesleys, of Heber, Keble, Neale and many others, ought to be ashamed to open his mouth on the subject of religion. "Liberty of teaching" is all very well so long as the teacher knows, or even professes to know, the subject which he discusses. But an apostle of literary paganism criticising religious literature which he has not read, can hardly set up that defense."

## Another Appalling Situation

As appalling as the Sunday School situation is, there is something ten times more appalling than that—the prayer-meeting situation. That which causes the pastor's heart to bleed, that which causes the heart of every devout soul to bleed, is the prayer-meeting situation to-day. While we will have about 20,000 pupils in our schools next Sunday (and that is a big figure for the hot weather), there will not be 5,000 people in the prayer-meetings this week—there will not be half that number; there will not be in all probability 2,500 Baptists in our prayer-meetings this summer. And the situation does not improve much during the winter; in some places, it does not improve at all. The good, wide awake, largely attended prayer-meeting, in summer or winter, in town or in the country, in Mississippi, is the exception and not the rule, and such an exception that does not happen once in ten. The thing is deplorable, very deplorable, indeed!

What is the cause of it? Laziness, indifference and sin—this is the cause.

What are you going to do about it? That is the question. Some of us will just do in the future as in the past, so provoking Almighty God that He will come and smite us and the world with a curse, sweeping millions of us from off the face of the earth. It is a fearful thing to go on as we are going and fall into the hands of the living God, without having done what we could to please Him, while we were on the earth.

Some of us will wake up to our real condition, it is to be hoped; and, seeing it, will use the opportunities God has given unto us to improve the time for service in His vineyard, so that when He shall call us hence, we shall receive "every man his penny," at least. But as sure as God lives in the heavens above, and looks down on his footstool below, no man, on the outside of the

vineyard, will receive anything except wrath heaped up high against the day of wrath.

We can not treat the church of God lightly with impunity. We can go along for years and years, and many of us do, without ever attending prayer-meeting, Sunday School, preaching service, or religious service of any kind; but for all this let us know assuredly that God will bring us into judgment, and if judgment must begin at the house of God, as it does, and among the most faithful of His cause, what will be the end of those who have neglected His cause and done despite unto His grace, and when following Him at all, following very far off?

## An Appalling Situation

The report on Sunday Schools, at the recent Convention at McComb City, quoting from the Statistical Secretary's report, said that, of the more than 1,500 white Baptist churches in the State, there were practically 1,000 of them that did not have any Sunday school at all, so far as could be learned by the most diligent study of their reports; and that of the 100,000 members of our churches, only 25,000 were enrolled on our Sunday school records. The report went on to show, also, that after you eliminate the number of Sunday school pupils who are not church members (the number being about one-half), and then subtract 10,000 as being the number that are too old and feeble to attend the schools, we still have at least 75,000 white Baptists who do not think enough of the Sunday schools to attend them. The situation is deplorable in the extreme.

A brother, after that session of the Convention had adjourned, offered a fairly good reason as to why some of the people who live in the remote country districts do not attend Sunday school—he roads are bad, the weather is either cold or hot, and they live so far from church, and work their stock so hard, that they do not feel that it is just the thing to do. There is something in this explanation; but that *something* is more than offset by the fact that in the thickly settled districts, and in the cities, where, as in the towns, everybody lives in sight of the church, not more than one half of the church membership attend the Sunday school. We have visited a great many churches in the State, and always make inquiry about the Sunday school, and while there may be, here and there, a school where more than one-half of the church people attend, the usual thing is to find much less than half. It is a matter that can be known to a mathematical certainty, however, by comparing the church and Sunday school rolls, if anybody is disposed to question the accuracy of the estimate.

Shall such a situation be allowed to continue? What is the remedy? We believe that the cause, in nine cases out of ten, is pure, concentrated laziness, with a considerable mixture of wickedness thrown in besides. If the study of God's Word is good for one, it is good for every one, hence for all; and there is no better place to do a certain, good, kind of study of that Word, than in the modern Sunday school.

What will the non-Bible studying soul do

1901

when he comes to judgment, to face his record—his own record? Those of us (all of us) who have been commanded to bring our "children up in the nurture and admonition of the Lord," and have turned them over to somebody else to be thus nurtured and brought up, what are we going to do when we face our own shameful record? It is a serious question, and one that every guilty man ought to address himself to right now.

## Meeting at Mt. Olive.

This is perhaps the biggest town of its age in Mississippi. Not yet two years old, it has a thousand people. I went to help Bro. Hathorn. We had a good meeting; eight joined by letter, two by baptism, and they got together and determined to build a church house, subscribing enough money to make it a certainty. The church is happy and Bro. Hathorn is jubilant. They enthusiastically called him for another year, and invited the visiting brother to come back and help them next year.

P. I. LIPSEY.

## Cross Roads.

Bro. W. H. Thompson was assisted by Eld. Thomas Wilson in a series of meetings at Cross Roads Church, Webster county, closing on 27th., with 11 additions, 8 for baptism with others to follow, we hope.

We read THE BAPTIST with much pleasure and wish it more success.

We believe we could send you some new subscriptions at \$1.50 per year.

Pray for us.

Your servant layman,  
A. J. DAVIS.

Cumberland, Miss., July 30, 1901.

## A Dedication.

Providence permitting, the new church house at Tangipahoa will be dedicated to the Lord 4th Lord's day in August.

Dr. R. L. Johnson will preach the sermon.

All the former pastors who are now living, are invited to be present. The house is now nearing completion, and its a thing of beauty, and I trust shall be a joy forever to the saints of God.

J. H. LANE.

## New Providence Church.

I want to tell how the Lord has blessed us here. Our new building is completed, except painting. We think we have the prettiest country church in this part of the State.

The annual meeting closed last Saturday: Bro. M. T. Andrews of Marshall, Texas, did all the preaching. It was the old, sweet story beautifully told. Christians rejoiced and many unsaved were converted. Bro. Andrews left us on Friday and went to his home, with a heavy pocket and a light heart. He was a blessing to our church.

On Saturday I baptized eleven, and we raised one hundred and fifty dollars to paint the new house.

E. GARDNER.

Hamburg, Miss., Aug. 5th.

## THE BAPTIST.

### LIFE'S PROBLEMS.

In the early days of childhood,  
On our dear old homestead farm,  
I would roam o'er hill and wildwood  
Never knowing fear or harm.—  
Dreaming of a glorious future,  
When bright laurels of renown  
Should about my forehead cluster,  
Forming a most lustrous crown.

I would learn from gifted teachers,  
Of whom I had heard and read,  
Lessons, rich of art and nature—  
Following where knowledge led—  
Till I learn the wide-world's wisdom—  
All that Nature's book could teach,  
And I plucked from Wisdom's garden  
All that human hands could reach.

Then would I go forth a teacher  
To instruct the hearts of youth,  
I would gain their love and favor—  
Train them in the paths of truth.  
But, Alas! the path to knowledge  
Is a steep and rugged hill,  
And the world, though a free college,  
Teaches us against our will.

As I grew my task grew greater,  
Knowledge harder seemed to gain,  
But I sought her, thinking later,  
I would win her and her fame.  
So I learned that mathematics,  
Sciences and useful arts,  
Physics and all otheratics  
Could not capture hearts.

Oft mistaken, oft misguided,  
My best acts misunderstood,  
I became at times discouraged  
In my efforts to do good.  
When a lesson I had mastered,  
Thinking I would miss no more,  
Still another I encountered,  
Each one harder than before.

As I strive to solve life's problems  
They grow more and more complex,  
Till they seem, like spectre goblins,  
Frightful things, my soul to vex;  
And the day of graduation,  
That at one time seemed so near,  
On a far off elevation  
Seemed more distant to appear.

All the laurel leaves have faded  
From my youthful fancied crown,  
And the castles bright dreams builded—  
Time has gently turned them down,  
Still I hold a hope that's brighter,  
Though less earthly in its hue,—  
I can always be a learner—  
Always find some work to do.

Though I may be no instructor  
Of the worlds gay, thoughtless throng,  
By the aid of my conductor  
I can safely travel on.  
Though I here may find no station  
Filled with knowledge born of love,  
I can make my preparation  
For the High School taught above.

L. R. H.

## A Statement and a Question.

Bro. Orthodox Corner says that, "Education is the lever that God uses to lift the soul of man out of darkness into the light that is preached from every pulpit of our day."

Does Orthodox Corner mean to say that education is a prerequisite to the new birth and faith in Christ? Does he mean to teach that a man must be educated before he is capable of believing the Gospel?

OBSERVER.

## A Suggestion.

The Mississippi Baptists have done well in all the causes they foster. They haven't done as much as they could, but still they have done well. THE BAPTIST is largely responsible for this success. In helping and enlarging this valuable paper we help every cause that is so dear to us; in other words, we help ourselves.

Suppose every pastor in the State would turn his attention to THE BAPTIST for a few months? We can make this paper what we want it. Why can't Mississippi have the best religious paper in the South? They can, why not?

Let me make this suggestion: That 500 pastors send to THE BAPTIST in the next two months five subscribers each. That would be 2,500 subscribers and \$10,000. Would you object, Bro. Bailey?

No one need stop at five, but send all he can get. Now, brethren, who will be the first? This is one way the laymen can do much for the cause of Christ. May God greatly bless this paper and its noble editor.

Your brother,

R. D. SOLOMON.

Clarksdale, Miss., Aug. 5, 1901.

## Bowling Green.

Rev. E. B. Miller of West Point, has just been with us in a meeting at Bowling Green, Miss., lasting eight days. Brother Miller preached the power of God unto salvation to everyone that believeth, but strange to say, his labors were not rewarded as they might have been, only one accession by relation. But let us not be discouraged. I think this great expounder of the Gospel is a power in the land. Taking all things into consideration, I think it was a good meeting for Bowling Green.

Brother Miller goes from here to Goodman, Miss., with our beloved pastor, Bro. T. J. Ellis, to assist him in a meeting there. May the Lord's richest blessings rest upon them in that work. Come to Yazoo Association, which convenes with this Church on Wednesday before the first Lord's day in October.

With best wishes for THE BAPTIST and our cause, I am yours fraternally,

J. F. EUBANK.

Bowling Green, Miss., Aug. 4, 1901.

## Port Gibson.

Rev. E. S. P. Pool preached his first sermon as pastor of this Church yesterday. His sermon was found logical and well delivered, and all who heard him are extravagant in their expressions of appreciation.

The service was a spiritual one, a high devotional spirit prevailing throughout the entire service, at the close of which a noble young lady presented herself for Baptism.

The Church is happy and all are united and hopeful. Bro. P. Pool will remain with us, and his wife will come soon.

Fraternally yours,

W. S. VARNADO.



## The Home.

He holds the key to all unhappiness,  
And I am glad:  
If other hands should hold the key,  
Or if he trusted it to me,  
I might be sad.

What if tomorrow's cares were here  
Without its rest?  
I'd rather He unlocked the door  
And let his hours swing open,  
"My will is best."

I cannot read his future here,  
But this I know,  
I have the smiling of his face  
And all the refuge of his care  
While here below.

Enough: He covers all my needs  
And so I rest,  
For what I cannot, He can do,  
And in his love, I'll share  
Forever blest.

M. D. MURKOCK.

## In the Bread Line.

It is midnight. Great New York, with few exceptions, is slumbering. The mansions of the millionaires and the humble homes of the well-to-do are closed, the dark, the large centres of trade are quiet and deserted. The lonely traveller who has been delayed and is passing in the vicinity of Tenth Street and Broadway is surprised by a peculiar and attractive spectacle. On the sidewalk on the North side of Tenth Street, from three hundred to five hundred, poorly dressed, hungry-looking, poverty-stricken men have assembled.

This is the midnight bread line. Twenty years ago, Mr. Louis Fleischman, a baker, decided to give to the poor all the bread that was left in his store, after the wagons came in for the night. At first a few dozen loaves were given; but the demand for them grew. The giving brought blessing, for the business increased. During all these years, the midnight distribution has been made, in the sweltering nights of summer, and through the chilling winds of the winter.

When the stroke of midnight sounds the bakery door is thrown open and the crowd presses forward to receive the loaves so freely given. Coffee is served, and if the night be cold, this is as much in demand as the bread. One after another pass by the door, receive his portion with a murmured word of thanks and makes room for the next. Some greedily satisfy their own hunger, while others hasten to share the charity with a hungry wife, or family. The distribution proceeds until all of a clock the crowd has vanished, the bakery door is closed, and quiet again reigns. Joy has come into many hearts, but most of all does the blessing come to him who thus ministers to his less fortunate fellowmen.—Union.

Jay Cooke at Eighty.

Jay Cooke will be eighty years

old this month. His long life has been filled with incidents which have helped to make him one of the most remarkable of the world's veterans and have brought him to green old age with wealth, a quiet mind, and troops of friends. To make and lose and then regain a fortune, is one of the things that fall to the lot of few men. To do so, and still hold the good will and confidence of their fellows, fall to the lot of fewer still. Both achievements stand to the credit of Mr. Cooke, who also had swayed the destiny of a nation, and been the prop and support of the republic in the darkest hours.

There is romance as well as pathos in the story of Jay Cooke's career. He was born in Ohio, August 10, 1821, the son of a Yankee father and an Irish mother. He left school while a growing lad, and, at the age of eighteen, became a clerk in the Philadelphia banking house of E. W. Clark and Company. Three years ago he was admitted to the firm as a partner. The opening of the Civil War found him the head of a banking house which bore his name and was soon to have branches in New York, Washington, and London. Though not yet forty, he was already widely known as a shrewd and successful financier, and this led Salmon P. Chase, the newly appointed secretary of the treasury, to appeal to him to aid in raising money to carry on the war. Buchanan had left to his successor an empty treasury, and it seemed impossible to borrow money at a less rate of interest than one per cent. a month.

Mr. Cooke proved the man for the hour. He brought a number of leading bankers together, and induced them to loan the government fifty million dollars to meet its immediate needs. A short time after this loan was made, Mr. Chase appealed to him to become the financial agent of the government. He cheerfully accepted the responsible trust. He believed the resources of the country could be drawn on for any necessary amount, and the result justified his confidence. During four years, he secured 2,500,000,000 dollars from the sale of bonds, obtaining as high as 50,000,000 in a single day. Mr. Cooke delights to talk of the methods which he employed to accomplish his gigantic task.—Success.

## His Call to Preach.

Bishop Matthew Simpson has told in a most touching manner the story of the early struggles that led him to the ministry. As he left boyhood behind, the conviction

grew upon him that he must preach. But how could he? He was halting in speech, with a harsh voice, and with an apparently impossible manner of declamation.

After turning the question over in his mind many times, with increasing discouragement, he at length reluctantly dismissed it, and took a three years' course in a medical college. But the idea of entering the ministry haunted him day and night, so that it almost seemed to him, as he said, that if he "did not become a preacher he could not be saved."

This led him to pray over the matter, and as a result, the morbid anxiety that had grown upon him vanished entirely one day at the sight of a Scripture text: "Trust in the Lord with all thine heart." The words had been written on purpose for him, he said to himself; and from that time he felt content to let God decide his course.

A day came when his obedience to the divine direction was tested. The impression came upon him very strongly that he ought to speak at a certain prayer-meeting, because the minister was away. "But how can I?" he said. "I shall make a fool of myself. What will my friends say—and my uncle?" Above all people, young Matthew dreaded that old uncle. Afternoon came. He was trembling with indecision. To his amazement his uncle looked up and said:

"Don't you think you could speak to the people tonight?"  
"But do you think I ought to?"  
"Yes, I think you can do good," was the grave reply.

The experience of that evening was like a revelation. After those three years of unwilling study, he recognized his "call," and in no uncertain voice. But even now he was troubled, so that he did not dare to decide "yes." His mother was a widow, and Matthew felt that it would break her heart to have him change his profession and leave home. After many struggles he decided to tell her what he thought God required.

"Never," he said, "shall I forget how my mother turned upon me with a smile, and said: 'My son, I have been looking for this hour ever since you were born.'"

Then she told him how she and his father—who was then a dying man—kneeling beside the infant in the cradle, consecrated him to God, and prayed that he might become a minister. And she added that not a day had passed but that the reception of that prayer had

mounted to the throne of God.

And yet that mother had never intimated to her son the secret of her heart's desire. That talk crystallized the young man's purpose, and he went forth to his wonderful career.—Youth's Companion.

## JOB WORK.

The Baptist is now prepared to do job work in quick time and in first-class order. Letter, note and bill heads, and envelopes of any size printed at the lowest prices consistent with first class work and material. A reasonable proportion of all sorts of job work needed by our friends is solicited, and satisfaction guaranteed. Minutes, Catalogues and all kinds of pamphlet work will receive closest attention. If you need anything in the job line, write us for estimates of work. All requests will receive prompt attention, and all orders placed with us will be filled promptly. No. 304 1/2 Capitol Street

## THE PAN-AMERICAN EXPOSITION.

BUFFALO, N. Y.

The SOUTHERN Railway has on sale tickets to BUFFALO and return at greatly reduced rates. Schedules and service are unsurpassed.

For particulars write C. E. Jackson, T. P. A., Birmingham, Ala., C. A. Benseator, A. G. P. A., Chattanooga, Tenn.

## Summer Tourist Rates. SOUTHERN RAILWAY.

The SOUTHERN Railway will sell round trip tickets from June 1st to September 30th, final limit for return October 31, 1901, at low rates to prominent Summer Resorts. Some of the most prominent are: Asheville, N. C., Black Mountain, N. C., Blowing Rock, N. C., Brevard, N. C., Flat Rock, N. C., Hot Springs, N. C., Morehead City, N. C., Lithia Springs, Ga., Cumberland Island and St. Simons, Ga., Isle of Palms, S. C., Lookout Mountain, Tenn., Oliver Springs, Tenn., Tate Springs, Tenn., Buffalo Lithia Springs, Va., Charlottesville, Va., Old Point Comfort, Va., Virginia Beach, Va., Warrenton, Va. Also many also many other points.

For rates, schedules, etc. write C. E. Jackson, T. P. A., Birmingham, Ala., C. A. Benseator, A. G. P. A., Chattanooga, Tenn.

## Southern Baptist Theological Seminary, Louisville, Ky.

Next session of eight months opens October first. Excellent equipment; able and progressive faculty; wide range of Theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Student's Fund. For catalogue or other information, write to

E. Y. MULLINS, President.

## THE DEVIL'S PARLOR.

Every one should read the revised edition of the above booklet. It contains the cream of all that has been written about the modern dance. Price 25cts. per copy. Address Rev. W. K. Red, Hattiesburg Miss.

## A Texas Wonder.

HALL'S GREAT DISCOVERY. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BRUTON, pastor Baptist church, Ripley, Tenn.

## ALABAMA CENTRAL FEMALE COLLEGE.

TUSKALOOSA, ALA.

Departments: Literary, Music, Art, Education, Commercial (including Book-keeping, Stenography, Type writing) and Industrial (including Dress-making, Millinery.)

Faculty: Each member selected on account of scholarship, ability to teach and Christian character. Discipline: Strict, but kind. Healthfulness: Record unsurpassed.

Social Life: Tuskaloosa—a seat of learning, a center of culture and refinement.

Religious Advantages: The best both in college and church.

Prices: For tuition, board, fuel lights and laundry \$52 per term of three months, or \$156 per session. For minister's daughters \$100 per session.

Write for catalogue. B. F. GILES, President.

## TULANE UNIVERSITY OF LOUISIANA

NEW ORLEANS.

E. A. ALDERMAN, LL. D., PRESIDENT

Full courses in Languages, Sciences, Engineering, Law, Medicine. Four new chairs established for next session. Tulane makes leaders in all vocations. Its facilities for instruction in Engineering are unsurpassed. Unexcelled opportunities for the study of Sugar Chemistry. Many scholarships in the academic department. Board and accommodation at lowest rate. Opportunities afforded for self-help. No worthy boy, if needy, shall be turned away from its doors. Next session begins October 1st. Send for catalogue.

R. K. BRUFF, Sec.

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

## Your Home Is Not Complete



Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home.

We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all.

We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

## PATTON &amp; WHITE,

318 E. Capitol St.

JACKSON, MISS.

## OSTEOPATHY!

## DR. R. L. PRICE,

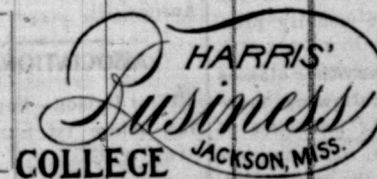
Graduate of the American School of Osteopathy, under the founder of the science; two years' experience.

Graduate Louisville Medical College; eight years' experience.

Office, 104 E. CAPITOL STREET, opposite Governor's Mansion, Jackson, Miss.

Consultation Free.

ATTEND THE BEST.



Incorporated. Authorized Capital, \$30,000.

Desires the attendance of all ambitious men and women who want a FIRST-CLASS Business Education. W. H. Watkins, a prominent member of the Jackson bar, gives weekly lectures on Commercial Law.

N. J. HARRIS, Pres

## Langford High School, A first-class preparatory school for boys and girls.

Second session opens September 2, 1901.

WE PREPARE YOU FOR COLLEGE FOR TEACHING SCHOOL FOR KEEPING BOOKS FOR THE DUTIES OF LIFE

Endorsed by the best educators in the State. Write for catalogue. R. D. MAUM, PRINCIPAL. LANGFORD, MISS.

## A High-Grade Institution for LADIES.

## SHORTER COLLEGE, ROME, GEORGIA.



Situation beautiful. Climate delightful and invigorating. Health resort unparalleled. Home comforts, careful supervision. Young girls received. All with the faculty in the college. Buildings worth \$100,000. Equipment excellent, well appointed laboratories, good gymnasium, etc. Faculty large and composed of able and experienced professors. Courses extensive and thorough, in line with those given in the leading universities. A large Endowment, ensuring students superior advantages at moderate cost. The Trustees grant a number of scholarships to deserving young ladies. Art and Education departments ably conducted. Made Family supported in American musical equipment excellent. A PRIZE PIANO (gift of a generous friend of education) to be awarded for the best work. This is a two-thousand-dollar Hallett & Davis Piano—perhaps the grandest musical prize ever offered in any college in the world. During the past term all papers were filled. Young ladies would do well to make early application for admission in September. Write President Shorter for a catalogue, which will be sent free, postpaid.

## MISSISSIPPI COLLEGE.

The only Educational Institution Owned and Managed by the Baptist State Convention.

First Session Opened in 1827—Next Session Opens Sep. 12, 1901.

288 STUDENTS LAST SESSION! NINE PROFESSORS! EXTENSIVE COURSES

—IN—

Chemistry,  
Mathematics,  
Philosophy,  
English,  
Latin,  
Greek,  
History.

Splendid Chemical Laboratory.

Governors, State Superintendents, Congressmen, Judges, Men of Prominence in Law, Education, Medicine, Business, The Pulpit and Foreign Mission Work have received their education here.

Do you wish to be a Lawyer? A Statesman? Take your Literary Course here and in our Law Course at Oxford, and get two great institutions behind you. Send for Catalogue.

W. T. LOWREY, President.

Clinton, Hinds County, Mississippi.

## PRICES LOW.

\$100

Carried over. Excellent Student through last Session.

\$175

Is the Maximum necessary Expense.

\$150

Will give Reasonable Comforts.



## Our Sunday School

### Conquering Hindrances in the Sunday School.

By HENRIETTA DAY.

That little one-room school, with its gallery and vestibule across one end, and its choir-loft at the other, how familiar to all! When the hour for Sunday school arrived, the adult Bible class, according to a time-honored custom, assembled in the "amen corner," and the primary class, wiggling and squirming in portable benches, occupied the front seats, to the opposite side of the church, the respective teachers attracting the attention of the rest of the school as they apparently vied with each other in the attempt to make themselves heard above the din of the exercises incident to the occasion. The other classes were scattered heterogeneously about the room, no attempt being made to grade them according to size or ability.

We all know that school. We've heard its buzz and hum many times. Our earliest recollections do not indicate that we were conscious of any disadvantages. Indeed, it seems as if our best work was done during that incipient stage. But today we realize that there were many drawbacks. As time passed on, our school grew in number, modern methods of teaching were gradually introduced, and we found one room too small to accommodate the pupils, and it was manifestly impossible to hear a dozen or more classes in close proximity recite as it would be in a secular school. What was to be done? A consultation of the officers of the church with the officers of the school resulted in the building of a school room in the rear of the church. This was dignified with the name of "chapel." Into the chapel the primary class was sent after the opening exercises of the school, at which they are usually present.

A redistribution of the other classes was then made in the following manner. During the opening exercises of the school the classes, including the primary class, gathered in the auditorium of the church. Definite assignments were made to each class. At the close of the exercises the primary class, together with the chapel, and several of the other classes, moved to the different parts of the church, thus leaving the main room with fewer classes, and consequently less confusion during the lesson hour. One of the Bible classes moved to one end of the vestibule; the gallery is devoted to another large Bible class; a little room under the bell-tower receives another class; the entry leading to the choir-loft holds one class; and another utilizes the choir-loft. A large class of young ladies moves to front seats on one side of the room, where their teacher can face them. At the close of the lesson a tap of the bell summons the classes back, except the primary class and the return is made with as little confusion as the dispersion. "Let all things be done decently and in order," is the motto of our school.

We still have the inconveniences of the straight-back seats to contend with in teaching, but several of our teachers are gaining the courage to stand before their classes, realizing that it is impossible to sit in a strained position,

facing but a portion of the class, and preserve order or secure attention. We are progressing, and are now looking forward to a remodeled church, which shall combine all the conveniences demanded by the Sunday-school of today which would do good work.

Another school of our acquaintance is held in a church which also has a gallery, with vestibule below, across one end. The gallery has been used for many years by the primary department. The Superintendent of the class has several assistants, which makes possible the grading of the class. They sing their little songs softly but effectively. So perfectly is the work of the hour planned that no note is made of the exercises, although occupying practically the same room with the school. Sliding partitions have also been placed in the vestibule, which allows of extra class rooms.

As we review the numerous obstacles in the way of an efficient Sunday-school, we must believe that the one-room church is the greatest. And the primary class, with its variety in age, size, and ability, is the hardest to carry in such a room. In addition to the leader, several assistants should be assigned to each grade. Very attractive exercises, even to singing, can be carried on without attracting the attention of the other members of the school. By placing the class in the rear of the room, the tendency to watch the class in its special exercises becomes less. The novelty soon wears off. One school has arranged poles and curtains in the corner of the room assigned the primary class. During the opening and closing exercises of the school the curtains are drawn aside, but through the lesson hour screen the class from the rest of the room. "Where there's a will there's a way," and the greatest of hindrances may be overcome, and the success of the school assured, if only the "will be there."

Aurora, Ill.

### ASSOCIATIONAL MEETINGS

- West Judson—Poplar Springs, Tuesday before 1st Sunday in September, (Aug. 27th).  
Tippah—Providence, Wednesday before 1st Sunday in September, (August 28th).  
Lebanon—Lumberton, Wednesday before 1st Sunday in September, (August 28th).  
Strong River—Florence, Friday before 1st Sunday in September, (August 30th).  
Copiah—Sylvarena, 3 miles west of Wesson, Saturday before 1st Sunday in September, (August 31st).  
Deer Creek—Cleveland, on Y. & M. V. R. R., Wednesday before 2d Sunday in September, (Sept. 4th).  
Oxford—Liberty Hill, Thursday before 2d Sunday in September, (Sept. 5th).  
Columbus—Pleasant Hill, Friday before 2d Sunday in September, (Sept. 6th).  
Pearl River—Holly Springs, 14 miles N. E. of Columbia, Saturday before 2d Sunday in September, (Sept. 7th).  
South Mississippi—Amite River, Saturday before 2d Sunday in September, (Sept. 7th).  
Chickasaw—Duncan Creek, 12 miles west of Pontotoc, Tuesday before 3d Sunday in September, (Sept. 10th).

Judson—Pleasant Hill, 5 miles east of Tupelo, Tuesday before 3d Sunday in September, (Sept. 10th).

Carey—Zion Hill, 14 miles east of Gloster, Thursday before 3d Sunday in September, (Sept. 12th).

Zion—Bethany, (Slate Springs) Thursday before 3d Sunday in September, (Sept. 12th).

Mt Pisgah—Pine Bluff, Newton Co., Saturday before 3d Sunday in September, (Sept. 14th).

Tallahala—Sharon, 4 miles north of Sandersville, Saturday before 3d Sunday in September, (Sept. 14th).

Tishomingo—Tuka, Tuesday before 4th Sunday in September, (Sept. 17th).

Union—Beech Grove, 8 miles east of Martin, Friday before the 4th Sunday in September, (Sept. 20th).

Bogue Chitto—Salem, 20 miles east of McComb, Saturday before 4th Sunday in September, (Sept. 21st).

Chickasaw—Buckatuna, Saturday before the 4th Sunday in September, (Sept. 21st).

Red Creek—Sand Hill, 10 miles S. E. of Lumberton, Saturday before 4th Sunday in September, (Sept. 21st).

Springfield—Pleasant Ridge, Saturday before the 4th Sunday in September, (Sept. 21st).

Calhoun—Poplar Springs, Wednesday before 1st Sunday in October, (Oct. 2d).

Yazoo—Bowling Green, 8 miles N. W. of Durant, Wednesday before 1st Sunday in October, (Oct. 2d).

Sunflower—Belen, Friday before 1st Sunday in October, (Oct. 4th).

Chester—Ackerman, Saturday before 1st Sunday in October, (Oct. 4th).

Oktibbeha—West Kemper, Saturday before 1st Sunday in October, (Oct. 4th).

Liberty—Rock Springs, Saturday before 1st Sunday in October, (Oct. 4th).

Aberdeen—Amory, Tuesday before 2d Sunday in October, (Oct. 8th).

Hobolochitto—Bethel, 15 miles west of Poplarville, Wednesday before 2d Sunday in October, (Oct. 9th).

Yalobusha—Graysport, 14 miles east of Granada, Thursday before 2d Sunday in October, (Oct. 10th).

Central—Concord, 3 miles of Anding, Friday before 2d Sunday in October, (Oct. 11th).

New Liberty—New Home, 10 miles south of Sylvarena, Saturday before 3d Sunday in October, (Oct. 21st).

Trinity—Bethel, 6 miles south of Houston, Thursday before the 4th Sunday in October, (Oct. 26th).

Harmony—Thomastown, Saturday before 4th Sunday in October, (Oct. 28th).

Trinity—Bethel, 6 miles south of Houston, Thursday before the 4th Sunday in October, (Oct. 26th).

Harmony—Thomastown, Saturday before 4th Sunday in October, (Oct. 28th).

Trinity—Bethel, 6 miles south of Houston, Thursday before the 4th Sunday in October, (Oct. 26th).

Harmony—Thomastown, Saturday before 4th Sunday in October, (Oct. 28th).

Cures Eczema and Itching Humor Through the Blood—Costs Nothing to try it.

B. B. B. (Botanic Blood Balm) taken internally will kill all the humors in the blood that cause the awful itching of Eczema, Scabs, Scales, Ulcers, Water Blisters, Boils, Eruptions, itching bones and joints, prickly pains, in the skin, old, eating sores, ulcers, etc.

Botanic Blood Balm will make the blood pure and rich, heal every sore and permanently stop all the itching sensations. Botanic Blood Balm gives the rich glow of health to the skin.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

## Deaths.

R. v. R. G. Hewlett.

I feel that something more ought to be said about Brother Hewlett, on account of his standing and the work he has done in the denomination, than the short notice which appeared in THE BAPTIST shortly after his death.

If you will allow me I want to add something to that.

Brother Hewlett was born June 22, 1834, and died at his home at Burgess, Miss., within a few miles of the place of his birth, April 25, 1901.

His father died when he was but a few years old, and he was brought up in the family of Elder Joseph Lane, his great uncle, who was the champion of Baptist principles in this part of the state, in the first half of the past century.

Brother Lane had no children and young Hewlett became his heir. Brother Hewlett began to preach when he was about 25 years old, after he had spent some time in college at Murfreesboro, Tenn. With the exception of a half-dozen years spent in Arkansas, his whole ministerial life was spent in the Oxford association of this State.

During this time, he was pastor of nearly every church in the association. His longest pastorate, and his first, was with Clear Creek, his home church, which lasted 18 years.

Brother Lane's mantle seemed to have fallen on him. He was a strong preacher and safe leader. He often preached on those subjects which distinguished Baptists from other denominations—doctrines, sermons, and it was a feast to listen to him then. He was zealous of Baptist doctrine, but he had a warm place in his heart for all Christians.

He had one debate in his ministry, the issue was between Baptists and Methodists. The writer, who attended it, never heard anything that surpassed his speeches.

He was a strong advocate of missions, and ministerial education, when the new era began in our State, on these questions, some 25 years ago, he labored to have the Oxford to stand in the front rank of the association, and he succeeded.

He was a man who never met surprises. He was ready for any emergency, as if he had known of its coming, was expecting, and had made preparation for it. As he lived, he died. No tremor came to him in the article of death. He was ready and calmly waiting for it. Some papers he must sign before death were late in coming and his strength was almost gone when they were presented to him with difficulty he wrote his name, and turning his eyes up he said: "Now Lord, take me home." Brother Hewlett leaves a wife and several children, one of them Rev. J. R. G. Hewlett. May his father's mantle fall on him.

H. W. ROCKETT.

Lowrey.

Pattie Clare Lowrey, born Feb. 22, 1876, died July 19, 1901, at her home, Waterford, Miss.

She was buried at her old home, Blue Mountain, Miss. She was a consistent Christian and member of the Baptist church.



Every cotton planter should write for our valuable illustrated pamphlet, "Cotton Culture." It is sent free.

Send name and address to GERMAN KALI WORKS, 93 Nassau St., N. Y.

In her dying hour, God lovingly answered the prayer she had so often sung when in health:

"Abide with me, when night is nigh, For without thee, I dare not die."

She was a strong, self-reliant character. She could see what needed to be done, and she worked with a capable hand and an untiring energy. She was wholly unselfish. Nothing was too great for her to sacrifice for those about her.

One of her most lovable qualities was her bright cheerfulness. Her place cannot be filled, but the world is better for her having lived in it.

ONE WHO LOVED HER.

Rucker.

James Howard Rucker departed this life July 26, 1901, aged 34 years, 6 months, 2 days. He professed faith in Christ at the age of 15 years, joined the Baptist church in Franklin, Ala., and lived a faithful Christian life, and when he was nearing the grave, he told his dear ones not to grieve for him that he was going to rest in that place where there is no pain.

Oh! what a joy to know that their 'dear Howard is gone to rest, waiting, and watching for his loved ones to come over in the 'sweet bye and bye,' where no more parting will be.

R. C. PORTER.

Notice to Creditors.

Letters of administration having been granted to me by the chancery court of Hinds county, First District, State of Mississippi in the estate of Edwin T. Barber on April 17th, 1901, A. D., notice is hereby given to all persons having claims against the said estate to have the same probated and registered by the clerk of said court within one year from the date of the first publication of this notice, and a failure so to probate and register said claims will forever bar the same.

R. J. SEARCY,

Administrator of the estate of Edwin T. Barber, deceased.

July 23, 1901.

## Georgetown College,

Georgetown, Ky.

Owned and Controlled by the Kentucky Baptist Education Society.

Next session begins September 10, 1901.

A COLLEGE FOR YOUNG MEN AND YOUNG WOMEN.

Chartered in 1829. 20 instructors. 12 Departments. Including good Normal Department for Teachers. Attendance last session, 345.

In the heart of the Bluegrass Region. Accessible by three lines of railroads. Buildings new, with all modern improvements.

Children of active ministers of the gospel and young men who give evidence of a call to the ministry are given free tuition. For catalogues and further information apply to

B. D. GRAY, D. D., President.

## Blue Mountain Female College,

A Home School for young Ladies.

Superior Location, New Buildings,

Thorough Equipment, Strong Faculty,

Solid Work, Good Care of Girls.

Largest boarding patronage of any private female seminary in the South. Thirty girls refused last session after every place was taken.

If You Want Our Catalogue, Drop Us A Card.

LOWREY & BERRY, Proprietors,

BLUE MOUNTAIN, MISS.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Prop. Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WALKING KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 c. per bottle. Sold by all druggists. Testimonials free. Hall's Family Pills are the best.

HARMONY BAPTIST INSTITUTE, LENA, MISS.

Session opens Sept. 3, 1901, and continues nine months. A healthful location, cheap board, cheap tuition, and thorough instruction.

Write for catalogue, J. F. PARKINSON, Principal.

WANTED.

Man and wife desire position to teach in good school. Address, E. J. COMPERE, Mount Olive, Miss.

## POWHATAN COLLEGE

FOR YOUNG WOMEN. CHARLES TOWN, W. VA.

NOTED FOR—15 Schools, Able Faculty, Magnificent Buildings, Wide Patronage, Home Comforts and Location—In the Valley of Virginia, near Washington, D. C. Write for Catalogue. F. HATTON, A. M., P. E. B., Pres.

\$100 GIVEN TO THE TEACHER OR THE STUDENT

Who masters our course of study (the 8 weeks normals course by mail) and then fails to get license in the fall examination. We allow plenty of time and give plenty of help.

Write to E. P. CLAYTON, Satillo, Miss.

Home Study Courses.

Rapid courses by mail in the Bible, Greek, Philosophy, etc., leading to diplomas and degrees. Terms, \$1.00 per month. Catalogue free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

Dr. T. D. MORGAN,

OFFICE: King's Drug Store. RESIDENCE: 109 Earl Avenue. PHONE 481. Offers his professional services to the public.

Whiskey and Morphine

Habits Cured in ten to fifteen days. Sanitarium. Write or call. A. S. WOOLEY, M. D. 2025 3rd Ave. Birmingham, Ala.

Positions GUARANTEED UNDER A \$5,000 DEPOSIT

R. R. FARE PAID 200 FREE

Scholarships offered. Write quick to CALA BUSINESS COLLEGE, Macon, Ga.

# FISCHER EMERSON PINAOS

The two best known for durability in the South.

## THE GRUNEWALDS are the agents, NEW ORLEANS.

Write for prices and save money and buy from this old, reliable and time honored music House. Agents also for all other higher grade Pianos, Organs and Musical Instruments.



## DINNER SET FREE

for selling 24 boxes Salvo Soap or bottles Salvo Perfumes. To introduce our Soap and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pattern 10-inch fruit bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap we give our 5-piece Dinner Set full size, handsomely decorated and gold. To the agent who sells 24 bottles perfume we give our 5-piece Dinner Set full size, handsomely decorated and gold. Instruments of all kinds and many other premiums for selling Salvo Soap and Perfumes. We deliver goods and collect for them. We give cash commission if desired. No money required. We prepare all Freight Charges. Illustrated catalogue free. Write to-day. BALVONA SOAP CO., Dept. M, ST. LOUIS, MO.



## Woman's Work.

WOMAN'S CENTRAL COMMITTEE:  
Mrs. J. A. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

### God Knoweth Best.

We cannot understand, sad heart,  
Why we so often here  
Must tread the rough and thorny way  
And weep the bitter tears;  
But if we'll keep the one true way  
Amid life's dark distress,  
Some fairer day, we'll smile and say,  
That God knew best.

Sometimes the paths of deepest gloom  
Lead to the fairest light,  
And through the turmoil and the strife  
We reach the peaceful heights;  
Then let us, as each trial comes,  
All nobly stand the test,  
And some sweet day, we'll smile and say,  
That God knew best.

—Eron Ophe Gregory.

### Our Woman's Missionary Union Meeting at McComb.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." The 23rd annual meeting of the Woman's Missionary Union Auxiliary to the Baptist State Convention was held in the Presbyterian church, July 9th, 9 o'clock a. m.

The meeting was called to order by our Secretary, Mrs. Woods, who announced that our President, Mrs. Bezman had resigned on account of ill health. To many of us she was known only through epistolary correspondence. Her annual address by proxy, at Jackson last year touched our hearts, we had cherished a hope that she would be present at this meeting; again we felt when her address was read by Mrs. Hackett, though absent, a person she was present in spirit. We love sister Bezman for her work's sake, our prayers for her. We are not left with a leader. The Lord always provides. Mrs. Woods announced that since arriving at McComb the Board had appointed Mr. Hackett, of Meridian, President of Central Committee. I believe I voice the sentiment of all present: we think the Board has chosen wisely. Her spiritual face, her confidence, her sweet voice speaks gentleness, her general bearing indicates a well developed woman; physically, mentally and spiritually, with no attempt to display. With our untiring Secretary, Mrs. Woods, our assistant Secretary, Mrs. Purser, of McComb, we were well equipped for our work.

After devotional exercises, the address of welcome by Mrs. W. B. Mixon, was read by Mrs. O. B. Quinn. By this address we were made to feel that we were

once great mission, not within the gates of strangers, but at home with friends. The response by Mrs. Stapleton, of Hattiesburg was read by Mrs. Z. T. Leavell, of Jackson. In an appropriate manner she expressed our heartfelt thanks to the noble people who had so kindly bade us welcome to their homes. Mrs. Woods read a fine report on the general work. This report will be published in our minutes. I do wish every Baptist lady in the State could read this report and see the work that has been done, and the efforts put forth by Mrs. Woods. She is young, vigorous, and faithful, giving her best days to the work of the Lord. Let us stand by her. "Bear ye one another's burden."

The box work was presented by Mrs. Granbury, of Hazlehurst. She gave an instructive talk on how to prepare the box, and read an interesting letter from Mrs. Kuykendall, of Indian Territory. Mrs. Broach, of Meridian has charge of the Sunbeam work; she was not present. Mrs. Guess, of McComb, read the report. Mrs. Broach will gladly give you any information concerning this work.

Dr. Bomar assistant Secretary of the Foreign Mission Board, spoke very encouragingly to us. He assured us we were working along the right line.

Mrs. Hollensbe, of Canton, State evangelist of the W. C. T. U. made an interesting talk on this important work. The music conducted by Mrs. Champlin, of Biloxi, and her daughter, little Rosa, was highly appreciated. Little Rosa was only ten years old and controlled the violin and piano with ease and grace. How those little sunbeams ought to shine for the glory of God.

The solo, "Christ is all in all," by Miss Jennings of Water Valley, was beautifully rendered. The magnificent home of Mrs. O. B. Quinn was a scene of feminine beauty and elegance on Friday afternoon from 4 o'clock to 6. Judging by the happy faces, all enjoyed this reception. Refreshments were elegantly served. Thus another meeting of the Woman's Missionary Union has closed. We are co-workers together with for God. "Be ye steadfast; unmovable, always abounding in the work of the Lord." This may be the last year some of us will be permitted to work for the Master. We are reminded of the shortness of time and the certainty of death, when we think of our much beloved sister, Mrs. G. B. Butler, in

all of her womanly freshness and beauty, recording the work of our meeting in Jackson last year.

I'm inclined to think this letter will not be satisfactory to some of you. I was not solicited to do this work till the meeting was over, hence had taken no dots whatever. I hope others will write about this meeting; there is much that could be said that would be interesting.

My home was with Mrs. McKnight. More genuine hospitality would be hard to find. The family was exceedingly kind and attentive.

Mrs. Hollensbe and myself were the only delegates at this place. Don't think that I was at all lonely. She talked morning, noon and night. The home folks complain to me of not telling them about the Convention. I tell them I have become an habitual listener.

MISS CLARA BOYD,  
Goshen Springs, Miss.

### From Mrs. Maxwell.

DEAR SISTERS:

Realizing that the Convention at McComb was one of our best, and feeling that it would be helpful to the sisterhood, especially the absent ones, to bring before them the proceedings of the Woman's Meeting, it was deemed wise to have a brief sketch presented in our woman's column.

Our meetings were held Thursday, Friday and Saturday mornings, having a full attendance each time. Delegates were present from almost every part of the State, and reported great progress in Woman's Work during the conventional year. Many new societies have been organized in each Association, and more interest is manifested than ever before.

We were glad to note that so many vice-presidents were there, and we want to encourage them to attend every year, for, by coming in contact with such spirits as our President, Mrs. Hackett, and our faithful and wide-awake Secretary, Mrs. Woods, and others, they will receive greater inspiration and be able to enter their work with renewed energy and consecration and accomplish greater things for the Master's cause.

We regretted the resignation of our beloved President, Mrs. Bezman, but we are thankful to the Lord for giving us such an earnest, consecrated worker as Sister Hackett.

We feel that under her administration the work will prosper, and we insist that the sisters throughout the State help her in every way possible. No one can know her without loving and admiring her good qualities.

It would be impossible to describe here those meetings in full, but want to mention one important feature, which brings the entire year's work before us, this being the report of our Secretary, Mrs. Woods. During the year Mrs. Woods wrote nearly 2,000 letters and distributed thousands of circulars throughout the State. The amount raised by our Woman's Missionary Union was about \$11,000.00.

Many helpful talks and wise suggestions were given us by the delegates and other Christian women. A stirring appeal for temperance was made by Mrs. Hollensbe.

On Friday afternoon, at the magnificent home of Dr. O. B. Quinn, an elegant reception was tendered the visiting ladies of the Convention by the ladies of McComb. The beautiful and spacious parlors were hospitably thrown open to the many visitors, and a most pleasant afternoon was spent. Dainty refreshments were served by charming tea-girls in a most graceful manner.

Sweet strains of music, both vocal and instrumental, were furnished for the pleasure and entertainment of the visitors. The meeting of new friends and the renewing of old acquaintances formed a most interesting and pleasant feature of the occasion.

During our stay in McComb we were entertained most graciously, and nothing that could contribute to our pleasure and comfort was left undone. The successful efforts in our behalf will not soon be forgotten.

These good ladies have endeared and impressed themselves indelibly upon our hearts and memories. Verily this was a meeting long to be remembered.

Thanks are due the good people of the Methodist and Presbyterian denominations for the use of their churches and for other favors so generously and kindly extended.

Let us pray God's blessings on our work, and look forward with bright anticipations to our next meeting at Water Valley.

Yours in the work,

MRS. LULA G. MAXWELL,  
Brookhaven, Miss.,  
July 29, 1901.

## A Cure for Fits

If you suffer from Epileptic Fits, Falling Sickness or St. Vitus Dance, or have children that do so, my New Discovery will CURE them, and all you are asked to do is to send for my FREE REMEDIES and try them. They have cured thousands where other else failed. Sent absolutely free with complete directions, express prepaid. Please give AGE and full address.

DR. W. H. MAY,

94 Pine Street, New York City.

## Temperance.

BY W. H. PATTON.

The Supreme Court, of New York, has been asked to decide whether habitual drunkenness is a crime for which a person may be committed to the work-house, says the Cleveland Leader. The matter came before the court on a writ of habeas corpus obtained by the attorneys of a man who had been sent to Blackwell's Island, on conviction of the charge of vagrancy. It having been proved that he was an habitual drunkard. The prisoner pleaded that he was worth \$50,000, which was held for him in trust, and that he had an income of \$2500. Therefore he could not be accused justly of vagrancy. The judge was unable to decide the question without consultation.

"Habitual drunkenness," he declared, "is a nuisance to the public and should not be countenanced. I believe habitual drunkards should be put somewhere where they can do no harm to themselves or to anyone else, but unless the law authorizes such procedure, I cannot see how a man can be convicted of such an offense or be imprisoned as an habitual drunkard." Therefore, he held the case open for a day or two. Either habitual drunkenness is a crime or it is a disease. In any event the State appears to be responsible for it so long as it permits the sale of liquor which makes habitual drunkards. If that is so, the State ought either to put the drunkards away where they can do no harm or send them to a hospital and treat them until they are cured of the appetite for liquor. No wonder the judge of the New York Supreme Court hesitated to decide that question when he knew the responsibility of the State.—Times-Democrat.

The State sells an indulgence, sells the right to make drunkards out of her citizens. The legalized liquor traffic has its sufferance from Christian voters. If two-thirds of those naming the name of Christ, and having their names on the church records were as true to their professed Master, Jesus Christ as the liquor dealer is to his master, the devil, there would not be a legalized saloon in the United States. Only two years ago, when the Brewer's Convention met in Detroit, Michigan, the president said, "If the Christians were to unite against us we would be voted out of the United States." The Baptist State Convention, at McComb City, refused to ask Governor Longino to recommend or

ask the next legislature to give statutory or constitutional prohibition. Can we confess to be on the Lord's side and compromise with the mother of evil?

When we tolerate immoralities, which we could banish we virtually become responsible for them. The Convention of 1900 reaffirmed our pledge to State and National prohibition, and resolved that a committee of nine be appointed by the president of the Convention, selecting one from each circuit court district, Judge J. B. Chrisman chairman, to take such steps as they deem proper, in procuring State prohibition at the next regular meeting of our State Legislature.

It could be enacted at the short session, if Governor Longino will recommend it in his message to the legislature. It should also be made a felony to engage in the illicit sale of liquor in prohibition districts. I hope the Methodist Conferences which meet in December will have the moral courage to ask the Governor to do this. Constitutional prohibition is within the scope of the Constitution. Constitutional law is broad and general and comprehensive, and concerns subjects about which all the people are acquainted; and prohibition of the liquor traffic is a matter which touches every body and is a proper subject of constitutional law.

JUDGE NEVILLE.

I want to take off my hat to Judge James H. Neville; he held court four days this week at Purvis, ten "blind tiger" men were convicted and he fined them \$2,500.00. Six were convicted of carrying concealed weapons and fined \$260.00; one for disturbing public worship \$25.00; assault \$25.00, and three for gaming \$45.00, making \$2,855.00. Nearly every fine also had a fine of 60 days in jail. One saloon in Biloxi took in \$1,200.00 on the Sunday that preaching was at the camp ground.

Bro. Scarborough at the last Baptist State Convention offered the following resolution:

"Resolved, That the Convention ask Governor Longino that in his next message to the legislature, that they give us a State prohibitory law, and ask for law making it a felony to sell intoxicating drinks in a prohibition county."

The members of the Convention were too tender toed to pass it. If they had done so, and the Methodist Conference had done so, in December, Gov. Longino would

have done so, and the legislature of 1902 would have passed it. I believe if the conference would pass the resolution and a respectable petition he will do so yet. I wanted a Prohibition Convention called to ask for this, but could not get enough responses to justify calling it. I am sorry I could not be at the Convention.

### HOT SPRINGS

Carrie Nation to deliver a lecture.

Hot Springs, Ark., July 23.—Mrs. Carrie Nation who will arrive in the city next week, will receive an ovation at the depot at the hands of the anti-saloon men, by whom she will be escorted to Hotel Denver, where she has accepted an invitation to remain, free of charge, during her stay here. She has been engaged at a fancy price to deliver a series of lectures on temperance while in the city.

Quite a contrast from her treatment in Topeka, Kan.

### MRS. NATION FINED.

Topeka, Kan. July 22d.—Mrs. Carrie Nation was today fined \$100 and given a thirty day jail sentence by Judge Hazen in the district court, for disturbing the peace and dignity of the city by a Sunday joint raid last March. There is no appeal and Mrs. Nation must serve her time in prison.

How a judge can take his oath of office and allow the law to be violated by a man running an illicit saloon, one of the greatest disturbers of the peace, and it does not disturb the peace and dignity of the city, but when a woman makes a Sunday raid on a joint, an out-lawed saloon, he fines her \$100 and thirty days in jail. She does not control as many bum votes as the joint keeper.

## Braxton Collegiate Institute.

A Boarding School for Boys and Girls.

Thorough Preparatory Courses in Mathematics, Latin, History, Greek, Physics, Geography, English, Physiology, Literature.

SPECIAL COURSE IN MUSIC.  
Enrollment last Session 263.

Boards 106, from 10 Counties.  
Seven experienced Teachers—same as last year.

A healthful Location. Good Moral Influence. A quiet place with the best surroundings for a pupil to study.  
Eleventh Session opens Sept. 3d.  
Write for catalogue.

MARSHALL McCULLOUGH,  
Principal.  
BRAXTON, MISS.

W. BLYMYER  
CHURCH  
BILLY  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

### Uses of the Lemon.

(FROM THE BOSTON TRAVELER)

Juice of the lemon is one of the best and safest drinks for any person, whether in health or no. It is suitable for all stomach diseases, liver complaint and inflammation of the bowels. Lemon is used in the intermittent fevers. It will alleviate and finally cure coughs and colds, and heal diseased lungs. Its uses are manifold, and the more we employ it internally, the better we shall find ourselves. It will yet supersede quinine.

### Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

### Mozley's Lemon Elixir.

Cured me of a long standing case of chills and fever by using two bottles. J. C. STANLEY, Engineer E. T. V. & Ga. R. R.

### Mozley's Lemon Elixir.

Cured me of a case of heart disease and indigestion of four years standing. I tried a dozen different medicines. None but Lemon Elixir done me any good.

TULE DIEHL.

Cor. Habersham and St. Thomas Sts., Savannah, Ga.

### Mozley's Lemon Elixir.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.

J. W. ROLLO.

West End, Atlanta, Ga.

## UNIVERSITY OF MISSISSIPPI.

Twenty-five schools in Department of Science, Literature and the Arts; professional courses in Law, Electrical Engineering, Well furnished laboratories. Able corps of instructors. Tuition Free to men and women, except in Law School. All expenses very low. Attractive location. Perfect sanitation. Complete water and sewer and lighting and heating systems. Purest deep well water.  
Summer term, June 11th to July 24th, 1901.  
Sessions of 1901-1902 opens September 12th. For catalogue, or special information regarding courses or expenses address  
R. B. FULTON, Chancellor,  
University, Miss.

## SALVATION MELODIES.

### The New Century Song Book.

Has 126 hymns and 126 tunes; the OLD and the NEW. The spirit of the book is in sympathy with the missionary operations and evangelical progress of the opening up of the twentieth century. Published in both round and shaped notes. Send 25 cents in stamps for sample copy, board covers, or 15 cents in manila covers. Address,  
Kiger Music Co.,  
WACO, TEX.



## Baptist Young People.

The B. Y. P. U. A. Convention.

CHICAGO, JULY 25TH-28TH.

Just as the hands of the clock pointed to 3:20 Tuesday morning, July 22nd, the Mississippi delegation to the B. Y. P. U. A. boarded the train at Winona and commenced the long and tiresome journey to Chicago, the great city of the Great Lakes.

There were eleven in our party—Misses Foster, Ella and Mary Harvey, Norine Gayden, Maggie McWilliams; Mrs. H. L. Watts; Messrs. Arthur Flinn, W. C. Chapman, H. C. Rosamond, J. B. Lawrence and Hon. E. S. Candler.

For nineteen hours we were whizzing through forests and prairies, over hill and dale, through dust and heat. My! My! It was that hot Tuesday. But at last the iron horse ceased his thunderous tread and stood panting—we were in Chicago. Arrangements had been made by our enterprising State president, Arthur Blake, for our entertainment at the Great Northern, one of Chicago's largest and best hotels, and so we soon found ourselves comfortably and advantageously situated.

The initial meeting of the series took place in the Second Baptist Church, Wednesday evening, 7:45 o'clock. It was a reunion meeting, preliminary to the opening of the tenth annual convention of the Baptist Young People's Union of America. In the Second Baptist Church, in 1891, a great gathering was held, called for the purpose of inspiring new loyalty to the great principles of the Baptist Church, and before it had adjourned the great young people's society, which now numbers 750,000 members, was an accomplished fact.

The feature of the evening was the greeting from Rev. Dr. W. M. Lawrence, pastor of the Second Church, and responses from Canada by Bro. Urquhart, Toronto; from the North by Mrs. Mary G. Burdette, sister of Robert J. Burdette; and from the South by our own Rev. H. C. Rosamond, of Winona.

I take the following from a Chicago paper:

Mr. Rosamond was the orator of the occasion. With stentorian voice he filled the great building full of enthusiasm as he dwelt upon the glory of the Gospel and the zeal with which the Baptist young folks of the South and were consecrating themselves to its service. An old G. A. R. man just behind me said to another, when Rosamond sat down:

"That fellow is a lifter! He isn't afraid to open his mouth. It was a regular old rebel yell."

Brother Rosamond's eloquent words had scarcely ceased to echo when, without announcement, there sprang spontaneously out of the hearts of the 3,000 worshippers a song: "Blest Be the Tie That Binds." It was one of the prettiest things I ever witnessed, and cold and hard must have been the heart that heard it unmoved, that heard it without realizing that, when all is said, the greatest thing in this world is love.

THURSDAY MORNING.

The second great meeting of the Unioners was held at 10:30 Thursday morning, in the Coliseum. To call this meeting great is to put it mildly. It was marvelous! Ten thousand people, the greater part of them full of the fire and enthusiasm of youth, and all of them dedicated to the cause of right, and truth was a sight, such as is not often seen in this world.

After the addresses of welcome, from the Citizens, by Francis W. Parker; the Young People, by L. A. Crittenton; the Churches, by Rev. J. L. Jackson, and the Response, by Rev. H. F. Stilwell, we had the speeches of the morning, led by Rev. J. A. Bennett, Philadelphia, Pa., upon "Christ's Conception of His Own Kingship." This address, if not the best, was one of the best of the whole convention. This was followed by Rev. Robert Whitaker, Palo Alto, Cal., on "Christ's Conception of Citizenship in His Kingdom." These speeches were distinct notes sounded from the key-word of the convention—Kingship; and they showed that from Pennsylvania to California Jesus holds a unique place in the hearts of his people—that all are ready to "Bring forth the royal diadem and crown him Lord of all."

Thursday afternoon was given to special conferences.

Bible Readers Conference, led by H. W. Smith, Baltimore, held in the First Baptist Church.

Conquest Missionary Conference, held in Immanuel Baptist Church, Rev. C. A. Hobbs, Delavan, Wis., leader.

Prayer-meeting Conference in the Open Church—Rev. J. W. Weddell, Davenport, Ia., leader.

Financial Conference in the Second Presbyterian Church—Thos. Urquhart, Toronto, Canada, leader.

To give you some idea of the work done in these conferences I will give you the subjects discussed in the Financial Conference:

1. Getting and Giving. Thir-

teen minutes was given to the discussion.

2. Good and Bad Ways to Raise Money for the Lord's Work. It is a pity that all of our churches do not have a ways and means committee to look into the business management of the church.

3. The Young People and the Regular Church Collection.

THURSDAY EVENING.

After the praise service, led by the Convention chorus, we listened to President John H. Chapman's address. It was a masterly setting forth of past achievements and a vigorous call upon the Baptist young people of America to move forward in the great work of evangelizing the world.

Following this were two speeches, one upon "The King's Message and Mission," by Van Doren, Port Huron, Mich.; the other upon "The Way to the Throne," to have been delivered by Rev. J. B. Gambrell, Dallas, Texas. Rev. Gambrell could not come, but sent in his place Rev. McDaniel, to whom the Convention listened with great interest.

FRIDAY MORNING.

Friday morning, besides the report of committees, we had two speeches, one by Prof. C. L. Williams, Granville, Ohio, on "The Kingship of Christ in the Intellectual Realm." This speech viewed Jesus from the student's standpoint. The speaker showed that in the realm of literature, philosophy and art Jesus was King. It was a scholarly address. The other address was on the "Kingship of Jesus in the Spiritual Realm," by Rev. W. W. Weeks, Toronto, Canada.

Friday afternoon the main feature was an address by G. Campbell Morgan, England, who has just come over to America to take charge of the Moody institute. He was the only speaker during the Convention who was not a Baptist. I heard several Southerners say that they didn't believe any man ought to speak in a Baptist meeting but a Baptist, though he be President of the United States.

FRIDAY EVENING.

Up to this time the Coliseum had rung with tributes to "the King," Jesus Christ. This evening the sanctity of the citizen was emphasized.

Rev. W. J. Williamson, Kansas City, Mo., discussed "The Subject of the King in Recreation." This was a masterly address. The speaker's discriminations between legal and illegal pleasures were just. I was reminded of Irwin Russell's

lines:

"The sinfulness of sin  
Pends upon the spirit what you goes  
an' does it in."

Allegiance to the "King" is the only true incentive to action.

"The Subjects of the King in Business" was discussed by Isaac W. Carpenter, Omaha. I wish all our business men could have heard this speech.

The last address of the evening was by Rev. G. L. Morrill, Minneapolis, on "The Subject of the King in the State." This is one phase of the subject which cannot be emphasized too much. To have a pure citizenship we must be loyal to "King Jesus."

## Ready for Delivery! "FROM ERRORS CHAINS"

A NEW BOOK BY

L. S. FOSTER.

Every Baptist should read this book. While it is a romance, there is woven into the story a great deal of truth that needs to be thought of and emphasized at this time. YOU SHOULD HAVE A COPY. Printed on good paper, from clear and beautiful type, and bound in substantial cloth. One fine engraving. 400 pages.

PRICE, \$1.00.

L. S. FOSTER - JACKSON, MISS.

**F. R. HARDON,**  
720 Canal St., Up Stairs,  
NEW ORLEANS, LA.

It is our pleasure to announce that we are prepared to fill all orders in our line of business, which is exclusively **MILLINERY** that styles and correct prices. Besbut give satisfaction.

Respectfully,  
**F. R. HARDON.**

**T. J. TURNER**  
Dealer in

Fine fruits and the best candies, soda water, ice cream, cigars and tobacco. In fact everything Up-to-date in my line of business. Cheapest bananas in the city. West Capitol Street Jackson, Miss., at corner, by Union Depot.

**Dr. H. H. Harrison**  
Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotels.

**A Baptist Song Book—"BELLS OF HEAVEN."**

The best book for Church Work and Worship published. Sample copy, prepaid, 75 cents. Contains hymns on Baptism and Lord's Supper. From Vallie C. Hart, Song Evangelist: "The more I examine 'Bells of Heaven,' the better pleased I am with it." From Dr. W. A. Clark, editor Arkansas Baptist: "'Bells of Heaven' is a grand book—better than 'Gospel Hymns.'" Address, John C. F. Kyger, Baptist Evangelist, Waco, Tex.

**MORPHINE,** Opium, Cocaine, Whiskey habits cured at home. No suffering. Cure Guaranteed. Endorsed by physicians, ministers and others. Book of particulars, testimonials, etc. free. Tobacco, the tobacco cure, \$1. Established 1892.

**WILSON CHEMICAL CO., Dublin, Tex.**